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*Continues The Sermonizer, Student and Teacher, Preacher's Assistant,
Preacher's Magazine, and Preacher's Illustrator*

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THE BIBLE CHAMPION

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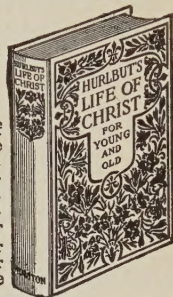
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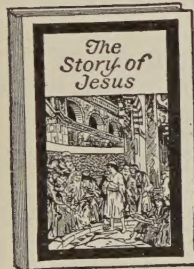
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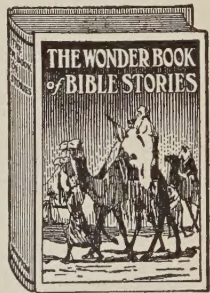
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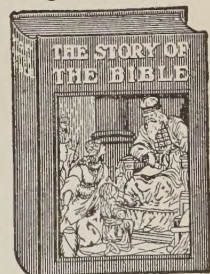
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"How long is the vacation?"

Well, we know of a position that is open to every man and woman, boy and girl, and can answer your three questions straightway, as follows: (1) "More than tongue can tell!" (2) "Every waking hour!" (3) "None whatever!"

But you have not asked the most important question of all: "What is the *nature* of this business?" Why, it is "BUSINESS FOR THE KING,"—the greatest business in all the world! And you do not have to wait in an ante-room in order to have an interview with the Proprietor. You do not even have to knock at the door. It is always open. You are welcome! You will be received with a loving handclasp from a pierced Hand, and a hearty welcome from the lips of One who spake as never man spake.

You will be refreshed with a draught of the Water of Life. You will be given an appointment as an ambassador from the Court of Heaven to a lost world. Your instructions will be put into your hands—the Word of God. You will be empowered to speak with authority. No earthly potentate will have any right to silence your message, for your credentials will be from the King of kings and Lord of lords!

The message with which you will be entrusted will bring blessing to all who hear it—young and old, rich and poor. It will bring rest to the restless; joy to the disconsolate; hope to the hopeless. There is no condition of life or circumstances which it will not meet, no problem that it will not solve. New life will be imparted, new desires inspired, new motives will animate, new impulses arise! A new day, a new life will come. Your soul will bubble

with joy. Hours will be meaningless to you. The thought of a vacation will hold no lure for you. The joy of the Lord will be your strength and in eternity you will be given the report of the balance which you have in the Bank of Heaven!

The publisher and editors of the BIBLE CHAMPION are putting forth every effort to do their part in this great enterprise, by putting into your hands a monthly magazine filled to the brim every month with the sincere "milk and meat" of the Word of God which cannot fail to stimulate faith, give new zeal in Christian service, and be a channel of untold blessing to those who have the privilege of reading it.

But—there are many, many Christian people in these United States of America who have never even *heard* of the BIBLE CHAMPION! Whose fault is it? Is it *yours*? Is it *mine*? Let us honestly ask the question: Have we done *all* we can do to introduce this splendid, helpful magazine (which is *really* a "BIBLE CHAMPION"), to those who ought to know about it and would be so grateful to the friend who made it possible for them to have it every month.

Keep a copy on your library table, and when your friends call, show it to them, and tell them what a real gold mine it is. Then take it with you when *you* go calling, or travelling, and improve the opportunities which are sure to present themselves to say a good word for the CHAMPION. You'll get a taste of the real joy that comes when we are conscious that we have brought a spiritual blessing to others and have helped to fortify their faith in these days when there is so much to discourage and distress God's children.

Then—when you have had an especially happy experience in this blessed service tell us about it so that we may share it with the rest of the family.—T. C. H.

Living in Revolt

In the Danger Zone of Revolt



EVOLUTION is in the air. People of all ages are affected by it. All occupations, all professions, all lines of activity feel the effect of the spirit of revolt. There is a restlessness and a rebellion against restraint of any and every kind. Guiding counsel is refused and all authority is repudiated. Each individual old enough to think seems to have made up his mind to do what he pleases, when he pleases and where he pleases. This is a danger zone demanding every particular attention to prevent chaos. It is very much like a steam ship sailing through a heavy fog in a region of icebergs and refusing to consult either chart or compass. It is an attempt to run a high speed automobile without regard to the laws of the road. It is as though nature herself determined to ignore law, treat gravity with contempt and speed along on her own way. The result can easily be imagined.

Revolt Against Custom

Conventionalities are despised as a cause of servitude, but how did custom develop and why did so called conventionalities come to be? They are the result of the accumulated wisdom of the past. Certain practices come into vogue because they are found best to serve the interests of the entire public. Conventionalities come to be the unwritten law of progress. To entirely despise them is to show an utter ignorance of the influences which have contributed most to human development. To be sure, various customs of a minor nature are set aside when changes in the general activities of humanity arise. Many things which were deemed essential to good breeding and high morality are found not to be demanded by changed conditions of life. Nevertheless, it is a great mistake to regard these unwritten laws of society as superfluous or arbitrary. Those lines of life which have produced the greatest civilization the world has known are not to be set aside lightly nor treated with contempt. This is precisely what is being done to-day. The result is that many of the safeguards which protected and sheltered youth have been removed and the young people of to-day are subjected to very grave and great temptations in consequence.

The Revolt Against Law

In nothing have revolutionary tendencies been more apparent than in the deliberate flout-

ing of the laws of the land. All right thinking people in America are appalled at the readiness with which laws are trampled under foot. Civic obligations are lightly regarded and laws are more and more coming to be thought of as dictatorial demands from people who have after all no right to curtail individual liberty. Civil law has been a gradual development with a single objective in view, namely, to protect the rights and secure the welfare of the individual members of society. Human life and property are both made secure by throwing about them legal protection calculated to prohibit the encroachment of selfish and vicious people.

All this has application also to the violation of natural law. There are laws of health which when ignored invariably lead to physical disaster. The conditions of physical well-being are in general pretty well understood. Rest, recreation and proper food are indispensable to health. Never has so much been written about the conditions which induce health as right now and on the other hand, never has there been a more wilful breaking of the laws of health. Hilarious nights and hectic days wreck the nervous system. Indulgence in intoxicating drink, overeating and partaking of highly seasoned food all contribute to injure health. There are very definite laws of happiness and of progress against which there is an equally definite revolt to-day. Domestic wreck and ruin lie in the wake of the storm of revolt. How much saner it would be to practice self-restraint and use all the means in our power to learn the meaning of natural law and then be strictly obedient to it.

Revolt Against Sentiment

There has grown up in every community a series of sentiments relating to social practices. These sentiments have many of them the sanction of Divine law and of conscience. To defy them and to run square against them is the deliberate intent and practice of multitudes of people at the present time. They do not discriminate between sentiment and sentimentality. Public sentiment is treated with the utmost contempt and platform and press combine to caricature those who have a respect for the moral sentiments of their fellowmen. No greater mistake can be made by any individual than blindly and defiantly to run against the best sentiment of the public. The creation of a right public sentiment requires years and

when it is once developed it should awaken the respect and high regard of all who are interested in social progress.

Revolt Against Religion

Of all present day revolts, that against religion most imperils humanity's future. The exactions of Christianity are severe but essential. The self-effacement demanded by the Christian life is neither easy nor acceptable to many people. The atheistic trend of modern thought is largely due to the general spirit of revolt against the demands which are made upon the individual to control unholy ambition and practice restraint where unbridled desire would lead to destruction. Yet it is true that not one single requirement of Christianity is unreasonable. Every command is in the nature of guidance to desired goals. The law of Christ is never arbitrary or capricious. It asks only obedience to the laws of spiritual progress. The agnostic, the atheist and the rationalist seek freedom from restraint and study how the requirements of the Christian religion may be set aside. "His commandments are not grievous, but precious." Of priceless value are the Scripture appeals to the higher life. The happiest life and the freest life is the one that conforms to the demands of Revelation. There is no liberty in license.

The Revolt Against Conscience

The newer Psychology has no word of approval for the rigid requirements of conscience. Modernism does not see in conscience a torch lighted by a Divine hand. All ideas of obligations are despised because they interfere with unholy purpose or desire. There is a great ethical revolt to-day. Multitudes of people seem to feel that grievous burdens in the way of law requirement have been imposed on them and they claim that conscience itself has been miseducated and overestimated. No good can come from this attitude of mind. It is much better to regard conscience as a spark of Divine fire giving both light and heat to the soul. That inner sense of right and wrong which it is impossible to completely eliminate is surely a Divine endowment.

Revolt Against All Authority

In the last analysis the revolt of to-day is in the nature of rebellion. "Thou shalt" and "Thou shalt not" are both opprobrious to the pleasure-loving, wealth-acquiring, self-indulgent individual. There is not at the present time so much of an effort to locate the source of authority is to eliminate it entirely. There

is a bold, blatant denial of the right of any one to utter commands and expect obedience. Even in religious circles multitudes of men are speaking ironically or contemptuously of the authority of the Bible. With even greater vehemence, there is a complete denial of the authority of the Church. Either there is authority somewhere or obligation is a myth and a delusion. When authority is repudiated we are fighting the inexorable and opposing the inevitable. Man's attitude changes no law of life. The elimination of this spirit of revolt can never come about by the multiplication of laws, but it must come wholly through a more correct understanding of the blessings and benefits of law.

Obedience to constituted authority both human and Divine, is a sure highway to the largest liberty and the greatest happiness.—A. Z. C.

* * *

The Bible Confirmed More and More



LETTER written to a missionary now in Palestine has been sent to us. We find in it some things that so strongly confirm the reality and historicity of the Bible that it is only right to share them with our readers. Says the writer:

"It has to be remembered that the Bible is an eastern book, and the longer we stay in this land, the more we find it so. This is our third year in Palestine, and during that time we have seen and heard and learned much, and are more and more convinced that the Bible is the inspired Word of God from cover to cover. Week after week, as excavations take place, more things are brought to light.

"At Megiddo and Beisan I have stood amidst the temples where the Canaanite worshipped before the invasion of Joshua. Discoveries have been made where the Sodomites dwelt, and these prove that God had cause to destroy those nations. On the Sea of Galilee one sees the ruins of cities; of the synagogue at Capernaum built by the Roman centurion as related in seventh chapter of St. Luke.

"I have stood on the hill above the Skull Rock—Calvary—and have sat in the Garden Tomb, and every detail of the gospel story can be proved there. The orthodox Jew still reads the five books of Moses handed down from father to son, and the fact of the Jews returning to the land of their fathers, as they are doing now, shows conclusively that 'Thy Word is truth.'"—L. S. K.

Christian Faith



FAITH includes two chief parts—an object on which the soul rests and a faculty which unites the soul to that object. Every soul has a faith of some kind. The soul that has lost all faith will sink into despair or self-destruction. Christian faith has for its exclusive object Jesus Christ as revealed in the Holy Scriptures. It is necessary that emphasis must be put on the last part of this statement, "As revealed in Holy Scripture." This arises from the fact that we live in a time when men are making their own Christ, saying, "Lo, here is Christ or there," and we are warned to "believe it not." The knowledge of Christ comes from the Holy Scriptures, and these Scriptures must be taken from the first of Genesis to the last word of Revelation. Any attempt to use human philosophy as the means of interpreting the Scriptures or gaining a knowledge of Christ as revealed therein is deadly. The only legitimate entrance to the Scriptures is by exegesis, the careful study of the originals, and the comparing of Scripture with Scripture. The subjection of the Scriptures to human philosophies is responsible for more skepticism and destructive unbeliefs than any other cause. The object of Christian faith is Jesus Christ alone, and He only, as He is revealed in the Scriptures.

The vital importance of this faith is set forth by Jesus Christ Himself, when He says: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." If possible, He puts it still more imperatively when in that same third chapter of John He states the final alternative: "He that believeth on the Son hath everlasting life"; and "He that believeth not the Son shall not see life; but the wrath of God abideth on him." Nothing could be plainer and nothing more definite than this. No man can read this statement of Christ, and ever after escape the full responsibility for his own condemnation. There is no room for philosophy or quibbling here. It brings every responsible soul up to the final and eternal issue. With faith man is saved to an everlasting life. Without faith man is doomed to eternal death and the wrath of God. This text to an earnest believer brings boundless joy. It causes an unbeliever to tremble in his own behalf. It causes both to tremble in behalf of all men.

The message which bears this solemn crisis to men is the Gospel. Paul speaks of it as "the glorious gospel of the blessed God, which was committed to my trust." Our Lord declares

the same trust in His last commission to the disciples after His resurrection, when He said, "Go preach the gospel to every creature; he that believeth and is baptized shall be saved; but he that believeth not, shall be damned." This certainly is the most solemn trust ever committed to man. It comes direct from the lips of the King of kings. The obligation involved is not only the responsibility for receiving or declining the gospel for one's self, but also for giving that gospel to all other human beings.

The first stipulation is more difficult, because of opposition. From the time our Lord came into the world, He met with opposition. He warned His disciples that in their labors to spread the gospel and give it to every creature, they would meet opposition. That opposition has been persistent and determined in every century, and it is present today with intense violence. In the past, this opposition appeared in the form of false teaching, accompanied by the sword, the fagot and the prison. Today the sword, fagot and prison have disappeared in the main, but science, psychology and philosophy are intruding themselves into the supernatural, where they work large deception, and they result in agnosticism and bald atheism, in the effort to destroy Christian faith. These forces make their direct thrust at the Bible as the Word of God and at Christ the only begotten Son of God. Never in the history of Christian faith has the conflict and determination been more intense. A number of so-called Christian colleges have become leaders in this controversy against Christian faith, and certain pulpits of so-called Christian churches never cease to attack the Scriptures and the divine Christ. The results are seen in the confusion of young minds, in the indifferentism of older people, and in the manifestation, especially in America, of a stiff wave of violent crime, arising out of ignorance and unbelief in the Bible.

It is reported in the public press that we have many times more murders and robberies in the United States than in almost any other country. It is also said that there is an increasing tendency in our courts of late to deal leniently with crime. The citizens of Chicago expressed the results of this tendency when they appealed to the Federal authorities for help in maintaining their municipal government.

In the face of all this, we hear devout men and women in the organized Christian Church crying out, "Let us have no controversy; let us

have peace." Their one conception of the Christian Church is that of a big executive organization, with large sums of money, which is sometimes spent recklessly. Now, as in the past, all true believers need to listen to the voice of Christ when He says: "This is the victory that overcometh the world, even your faith." The long list of heroes given in the

eleventh chapter of Hebrews, all conquered through faith. Jude exhorts that we should "earnestly contend for the faith which was once for all delivered unto the saints." Paul says, "I am set for the defense of the faith." Let all the Christian brethren stand faithfully and, having done all, to stand: our victory is sure.—D. S. K.

Galileo and Bruno Again



SCARCELY a writer on evolution or against Christianity fails to repeat the old, threadbare story of the persecution of Galileo and Bruno by the church. The accusers' always represent it as being due to the prejudice of the church people against the advancement of science. But the accusations put in that form reveal a lack of precise historical knowledge. In proof we quote from Louis T. More's *The Dogma of Evolution*—an author who certainly cannot be accused of rejecting evolution, although he does set forth many of its inadequacies. Anent Galileo's experiences, Dr. More says:

"Galileo had aroused personal enemies by incessant attacks of the most bitter sort on the Jesuits. Not content with the convincing nature of the scientific discoveries which came from his fertile mind, he used his proof of the Copernican theory as a weapon against the dogmas of the church, and he wrote his *Dialogues* with a pen dipped in vitriol. And it is true, as Kepler is reported to have said, that the theory had quietly been gaining ground unmoled for eighty years, and had found support among many of the more enlightened ecclesiastics. His trial was the personal reply of the Jesuits rather than an attack on science. And one is rather struck with the reluctance of the Popes to bring the question to an issue" (p. 85).

Again our author says: "Galileo gathered together all his evidence and published his great treatise, the *Dialoghi delle due Massime Systeme*, in which he contrasted the Ptolemaic and Copernican systems, and proved with irresistible arguments that the latter is an actual presentation of the solar system. But the work was much more than an impersonal presentation of scientific facts. It was a passionate plea that truth was to be obtained from observation and reason, and not from the authority of either the Bible or Aristotle. In order to drive home his argument, he attacked bitterly and person-

ally the Aristotelian philosophers and the Jesuits" (p. 100).

Finally, after a long controversy, Galileo was brought before the Inquisition. How bravely he acted then! He recanted, and a light sentence was pronounced upon him, and his doctrine was condemned as heresy. When the news of this transaction was brought to Descartes in Holland, he also showed the white feather. He had just completed his mechanical theory of the universe, says More, but when Galileo's experience was told him, he contemplated the destruction of his work. However, "he finally published it with the subterfuge that his ideas were purely imaginary, as the true cosmogony was that revealed by Moses." These scientists and philosophers were truly a brave lot! They failed to show the courage of thousands of Christian martyrs who died without a murmur rather than deny their faith in Christ.

Of course, Dr. More does not defend the church for its treatment of Galileo even under the circumstances, but says that "the trial was a colossal blunder" (p. 101). But he adds these discriminating remarks:

"In all controversies between religion and science since then, it has been the rallying cry of the rationalists, who have pointed to it as an example of what the religious would always do if they had the power. It was used most effectively by Huxley in combatting attacks on Darwinism. On the other hand, the attitude of many modern writers on science is quite unjustifiable when they give the impression that the church was persecuting an innocent and inoffensive old man. It is quite certain that Galileo intended his work to be a bitter polemic against the most cherished convictions of the world, and that he drove the authorities at Rome to action by his caustic and domineering temper, which never neglected an opportunity to cover the Jesuits and Aristotelians with ridicule" (p. 101).

The sequel to it all is quite surprising. Dr. More tells us: "Even after he abjured his

heresy, Galileo continued his scientific work, and at the end of his life, during his retirement, he published his second great treatise, the *Dialoghi delle nuove scienze*." Since this second work advocated the very system which he had previously abjured, the conclusion is that the church, after all, did not have any great prejudice against the Copernican system. The fact is that Galileo lived to be seventy-seven years old, and what is known as his "imprisonment" merely meant living in retirement with his friends or in his own villa.

As regards Bruno, we quote the following from Professor Howard W. Clark's recent book, *Back to Creationism*, elsewhere reviewed in this number of the CHAMPION:

"Giordano Bruno, who was burned at the stake by the inquisition, was one of the first of modern philosophers; but he was burned for his heretical position on religious questions, and not for his scientific views. Far from being a martyr to the dawning light of science, as so many evolutionary writers try to make out, he was a trouble-maker and a rebellious, discontented agitator, and for his attitude toward the church, he suffered the loss of his life. As to his scientific views, he was so far from anything definite along evolutionary lines that even Osborn admits: 'There is thus great room for difference of opinion as to how far Bruno was an evolutionist in our sense, and we find different authors taking different standpoints, according to their greater or less appreciation of the essential elements of the evolution idea.'" (For these quotations see pp. 117, 118, in Clark's work and p. 81 of Osborn's *From the Greeks to Darwin*.)

Dr. Louis T. More, in his work above cited, also says (p. 85): "The burning of Giordano Bruno in 1600 is often cited as an example of the prevailing attitude of the church toward science. While it was a futile attempt to crush heresy, science was not in the least involved, as Bruno was in no sense a man of science."

In speaking of the so-called persecutions by the church, Professor Clement F. Rogers (King's College, University of London) says in his recent book, *The Case for Christianity* (p. 47): "But what men overlook is the enormous counter-era of tolerance. In their own instances it must be remembered that Galileo lived to be seventy-seven, and that his 'imprisonment' merely involved his living in retirement with his friends or in his own villa; while Giordano Bruno, before the shameful business of his seven years' imprisonment and death, had lectured for sixteen years in most parts of Europe without let or hindrance."

In the history of the world a few scientists have been persecuted, and one was put to death, Bruno, and even he was not martyred for his scientific views, but for his theological heresies and his malicious attacks on the doctrines of the church. What a great ado is made over these few scientific martyrs. But how many thousands of Christians have had to suffer death, and sometimes torture that was even worse than death? Infidels and evolutionists overlook the fact that the vast majority of the martyrs of history were Christians, and that they were tortured and killed by people who did not and would not believe the Christian religion.

We cannot refrain from quoting a pertinent paragraph from Professor Rogers' *The Case for Christianity*, which is reviewed elsewhere in this number of this journal:

"But a specialized study by a real historian such as Dr. Creighton (*Hulsean Lectures*, p. 2) leads him to the conclusion that persecution was contrary to the spirit of Christ, was alien to the spirit of Christianity, and 'was always condemned by the Christian conscience.' The vaunted tolerance of paganism was always precarious, as may be proved from history, since it was based on no principle, but merely on contempt and indifference. As a fact tolerance has been taught to the world by Christianity, even as it was first clearly preached by Christians when persecuted by their fellow-Christians: Jeremy Taylor wrote the *Liberty of Prophesying* in the year 1647. It is now part and parcel of the conception of Christianity, and such conspicuous examples of intolerance as we have today are to be found in a mild form in secularist France, with violence in anti-clerical Mexico, with greater severity in Korea under non-Christian Japan, with bloody cruelty in Armenia under Mohammedan Turkey, and with systematic vindictiveness in Russia under anti-Christian Bolshevism."

Yes, think of it! How significant it is that the evolutionists must go back to the time of Copernicus, Galileo and Bruno to find cases of the church persecuting scientists; a time, too, when the Bible was little known and studied; but they never refer to persecutions by secular people that are going on right now! They scrupulously avoid any mention of the many Christians who were put to death and tortured in Russia, China and Korea within recent years. —L. S. K.

* * *

Freedom in education as in other things must be a matter of degree.—Russell.

An Expert has a Different View



O, THE scientists are not all agreed. Dr. Austin H. Clark, of the United States National Museum, a well-reputed biologist, is making a good deal of a stir at this writing in the newspapers and among the scientific gentry. He does not believe in the theory of a gradual evolution, or the transmutation of one organic type into another. He believes that the various forms of life came into existence by a series of jumps.

"So far as concerns the major groups of animals, the creationists seem to have the better of the argument," Dr. Clark declared. "There is not the slightest evidence that any one of the major groups arose from any other. Each is a special animal complex, related more or less closely to all the rest, and appearing, therefore, as a special and distinct creation."

As for man, Dr. Clark is thus reported to have represented the case: namely, that man

appeared on the earth substantially as he is today—to all intents and purposes, a product of special creation.

All we have to say is, we believe that Dr. Clark has studied nature to good effect, and sees in each type or special group its own complexes and peculiarities, so that each reproduces after its kind, and can produce nothing different, with, of course, a certain amount of variation within the group, so that different individuals can be distinguished from one another. While Dr. Clark does not say it in so many words, his view agrees very well with the Biblical account, which tells us that all forms of life came into existence by a progressive series of creative acts. In this way God made the natural world a realm of order—a realm in which plants, animals and rational human beings can exist and function, each according to its pre-ordained method.—L. S. K.

The Indianapolis Convention

(Just before going to press Dr. Riley sent word it was necessary to change place of meeting to First Baptist Church, Minneapolis, Minnesota—on May 26-June 2.—F.J.B.)

THE *Literary Digest* of March 9 carries an article on the Methodist-Presbyterian union, and finishes the same by a quotation from the *Utica Press* to this effect:

The most important division in the religious world today is that represented by Fundamentalism and Modernism and this is to be found in all churches and it creates an entirely new cleavage.

It must be admitted that the *Utica Press* touches upon a subject of vast moment, and expresses a view that is faithful to the facts involved. Modernism becomes more unbiblical and more anti-Christian daily, while fundamentalism refuses to be budged from its belief in the inspiration of the Scriptures and the deity and redemptive work of Jesus Christ.

The twelfth annual convention of the World's Christian Fundamentals Association meets on May 26 to June 2 at Indianapolis, Indiana, in the Cadle Tabernacle, seating about 8,000. The baleful influence of modernism, as taught in many universities, is strongly felt in this state as it is in Illinois and Wisconsin. That very circumstance, however, rouses the interest of the orthodox and it is expected that thousands will attend this convention.

The program this year will be consecutive.

At this convention four speakers will occupy the prominent hours of the convention. These speakers are *Dr. Mark Matthews*, pastor of the largest Presbyterian church in the world, Seattle, Washington. *Dr. T. T. Shields*, Toronto, Canada, pastor of the Jarvis Street Baptist Church, the outstanding church of Canada, and founder of the Toronto Theological Seminary. *Dr. Herbert W. Bieber*, pastor of the Presbyterian Church of the Covenant, Bala-Cynwyd, Pennsylvania, famed as a Bible expositor. *Dr. W. B. Riley*, pastor of the First Baptist Church, Minneapolis, Minnesota, and president of the World's Christian Fundamentals Association. There will be many additional speakers, but these four will appear daily at consecutive hours. Harry Clark will direct the big choir, and Robert Harkness, the Australian pianist, is engaged for the week.

This convention will continue its program of opposition to modernism at every point—in Sunday School work, in Young People's work, in college and theological seminary training, in publication of literature, in advocacy of sound magazines and papers; in fact in every feature affecting faith. However, the great problems before the twelfth annual convention will be the problem of division, the problem of union, and the problem of construction.

The Problem of Division. There are many

leaders in the fundamentalist organization who believe that the division between fundamentalism and liberalism cannot be longer delayed. Already there are springing up fundamentalist churches and there are over one hundred colleges of first and second grade together with some universities, standing absolutely with the fundamentalists. Nine out of every ten of the Bible training schools that have marked the twentieth century with matchless growth are with the fundamentalists. In them the organ-

ization will train the ministry for the future.

Dr. W. B. Riley, the president of the World's Christian Fundamentals Association, expresses the conviction that "this movement is growing far more rapidly than did that of Protestantism, and that ten years more will simplify matters by leaving men to choose between Romanism, Liberalism and Fundamentalism, and that the denominations now existing will at that time largely perish from the face of the earth."—*F. J. B.*

Needed Words from Ceylon



READER and correspondent from far-away Ceylon writes us a very cordial letter. He reads the CHAMPION diligently, and is enthusiastic in his praise of it. He is thankful to God that there are so many men in America who not only hold the historic faith, but are willing to stand up and be counted. He says he will do all he can to introduce our journal to his friends. His own copy is read by a number of other people who want such literature, but are not able to pay the subscription price.

Our friend evidently is not a minister, for he instructs us to address him "Mr." The following extracts from his letter are so relevant to the current discussion on evolution that we do not think it would be right to withhold it from our readers. It ought to be profitable to the cause of science as well as confirmatory of the teaching of the Bible. We bespeak a careful reading of what he says:

"As a professional scientist and laboratory worker for the last sixteen years, I think I have some right to express an opinion on the branch of biology in which I am engaged—Bacteriology. If the fixity of species were not an assured thing, the science of bacteriology could not possibly exist, for there would be no such thing as 'a pure culture,' but everything would be in a chaotic state. It is because every organism reproduces its like that bacteriologists are able to advise prophylactic and curative measures in outbreaks of disease due to bacteria. And it is because every scientific medical man shares this belief in the fixity of species that vaccines and sera for fighting infectious diseases are so largely used and with such great success.

"This belief is tacitly acknowledged by the governments of all civilized nations which, in recent times, made the use of anti-typhoid vaccine compulsory in their armies in time of war. This measure surely would not have been

of any use if *Bacillus typhosus* produced some other bacillus after a few generations.

"It is a strange inconsistency on the part of those evolutionists who allow themselves to be vaccinated against various diseases, because, according to their teaching regarding the mutability of species, there is no knowing whether typhoid, cholera, plague or dysentery might not be the consequence of infection by the descendants of an original typhoid bacillus. I rather suspect that their faith in evolution is not nearly so strong as most of them would like to have us believe; and this suspicion is strongly supported by their acknowledgement of the immutability of species, in themselves seeking prophylactic vaccination."

We hope that evolutionists and anti-evolutionists alike will consider the foregoing statements.—*L. S. K.*

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Notes and Comments

The Founding of Smith College.

As everybody knows by this time, Professor Harry E. Barnes, who has been making such vehement assaults on Christianity in public addresses and in newspaper and magazine articles, is a teacher in Smith College, Northampton, Mass. The founder of this college was a devout Christian woman, Sophia Smith, who left a bequest of \$375,000 to establish an "evangelical Christian College for the education of women." One of the articles of her will reads as follows: "Sensible of what the Christian religion has done for myself, and believing that all education should be for the glory of God and the good of man, I direct that the Holy Scriptures be daily and systematically studied in said college, and that all the discipline shall be pervaded by the spirit of the evangelical Christian religion." And yet a pro-

fessor in that college, drawing his salary from its treasury, attacks the very religion which its Christian founder meant to uphold and foster.

Notes from Central America.

"A thousand years before Columbus there was flowering in America a civilization in its way every whit as advanced as any known at that time in Europe or Asia." This we read in a circular advertising a new book by Thomas Gann entitled, *Discoveries and Adventures in Central America*, published by Charles Scribner's Sons, New York. "To those of us who are prone to think of America as an uncivilized waste prior to the coming of the white man, Dr. Gann's new book on this long-vanished people below the Rio Grande will be as enlightening as it is amazing." These facts run diametrically against the theory of evolution, but are confirmatory of the doctrine of the creation of man in the divine image as set forth in the Bible.

A Sad Last Farewell.

The New York *World* recently published the "last farewell" of Harvey O'Higgins, well known in literature and science, who has passed into the great Beyond. Before his death he had written an article giving his views on religion, and it was read at his funeral. In this article he declared his "belief in the futility of religion in the scheme of life." So say the big headlines of the *World*. But in giving up religion, what did he substitute? Here is a direct quotation from his article: "I have fumbled my way with impatient curiosity through those lovely illusions and have come out on a sublimity of ignorance." He calls his conclusions "an abyss of nowhere." He characterizes his agnosticism as "more uplifting than faith, as bottomless as despair." He groped in vain for faith. His article contains a more or less vitriolic attack on the Christian religion. But what an end! What a fatal acknowledgement of the futility of agnosticism! In contrast hear the testimony of a Christian believer. Archbishop Whately said shortly before his departure: "I shall not be a stranger in heaven. I have many acquaintances there."

This Man was Also a Scientific Theorist.

In reading the farewell of Mr. O'Higgins, referred to in the preceding paragraph, we learn that he was an evolutionist, and what he called "science" had turned him against Christianity. His brand of "science," namely, evolution, destroyed his faith, and robbed him of

"those lovely illusions." So it usually goes. There is something about the scientific mania of our day that undermines faith in spiritual realities. Even the Modernists, who have for the most part gone over to evolution, are advocating a "this-worldly" kind of religion as all that is needed. But an inspired believer in the doctrine of divine creation did not fall into this crude secular kind of belief; for he said in one of his last farewells: "Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day." Here is no "abyss of nowhere." Thank the Lord for that "sure and blessed hope"!

Belief in the Future Life.

A recent writer discusses the moral value of belief in the immortal life. He says that, if "we take it to be true that we have an eternal goal, how differently we shall shape our lives! It is not true that other-worldliness unfits us for this world and the present life." Through belief in a future state of existence, "the whole foundation of our ethics and its practice will take on a nobler aspect. It is very clear, therefore, that the acceptance of the supernatural world, with God, the soul and immortality as its center, far from being of no account in the moral life, creates a superior character never reached by any kind of naturalism." With this statement agrees the experience of millions of Christians. The same thing was said centuries ago: "He that hath this hope in him purifieth himself, even as He (Christ) is pure" (1 John 3:3).

What is the Matter with the Agnostic?

Why is that so many learned people today, as well as many who are not very erudite, have no realization of the spiritual world? The reason is not far to seek. Until one has had an experience of something, he cannot be certain of its reality. He must grope his way in the darkness. If you had never tasted a luscious peach, you could form no clear conception of its particular kind of flavor. This illustration holds regarding man's relation to the spiritual realm. Until he has had a direct experience of its reality, he must be an agnostic. Our Lord Himself gives the true explanation, showing that He knew the fundamental character of psychical human nature: "Except any one be born again, he cannot see the kingdom of God." That simply means that one must be spiritually enlightened in order to know the reality of spiritual truth. Until such regeneration and illumination are experienced, one's

spiritual eyes are blinded; "for," as the apostle teaches, "spiritual things are spiritually discerned." There! the secret of religious know-nothingism is out.

Back to Central America.

Dr. Gann's book, referred to previously, adds still more light on theories of science, so-called. His studies prove that the Mayas (the anicent inhabitants of Central America) were once highly civilized and were a nation of builders, having carried architecture to a high degree of perfection. Yet in subsequent ages they deteriorated. Note that "most of the materials with which they had to work have long since decayed, and the sites have been overgrown by the ever-encroaching jungle." If evolution is the dominant law of the world, why this early rise of the Mayas to a high degree of civilization and their subsequent decline to practical savagery? In a thousand ways the law of degeneration can be seen in ethnic races, while the law of progressive evolution is everywhere obscure or absent. When people keep the moral law of God as far as their knowledge extends, they make progress; when they fall into sin, they begin to decline. Such is the story of human history, and it is in precise agreement with the teaching of the Bible. "Righteousness exalteth a nation, but sin is a reproach to any people."

Judged by its Fruits.

More evidence accumulates showing the legitimate fruits of the popular scientific theory. In *Current History* for June, 1923, appeared an article by S. Miles Bouton, under the title, "Tides of Atheism Engulfing German Youth." It contains some startling revelations. In certain publications Mr. Bouton says that there is much that is of a "revolutionary, anti-patriotic and anti-religious nature." Note this statement, which is not a direct quotation from Mr. Bouton, but which gives his meaning correctly: "The 'myths' of religion are laughed at, and evolution is lauded as the new knowledge which is responsible for the overthrow of these 'fantastic reflections.'" Just so in this country—the infidels and atheists all, without exception, appeal to evolution as the basis of their unbelief. Such, it seems, is the legitimate fruitage of accepting the theory of evolution.

The Church and Education.

That the church has generally fostered education ought to be patent to everybody who is even slightly informed. Think of the great colleges and universities that were founded in

this country by the Christian church. The same is true of England, France and Germany. Even many of the universities that have been stolen by the secularists were founded by the church, and mostly by people who were intensely evangelical. In early New England the Pilgrims and Puritans always insisted that the church and the schoolhouse should be set side by side. It was a staunch orthodox minister of the gospel, Lyman Beecher, who said: "We must educate! we must educate! If we do not, short will be our journey from the cradle to the grave." A recent English writer has this to say: "The leadership of the church in education only ceased when the State stepped tardily in, with its access to the public purse, which made it able to do what the church could not afford. And, after all, the State represents a large body of Christians, both in teachers and voluntary workers, as well as taxpayers, even if some governments have enforced secular ideals in education."

What Some Infidels thought of Education.

We glean the following facts from that useful recent book to which one of our editors refers several times in this issue of the CHAMPION, *The Case for Christianity*, by Professor Clement F. Rogers. The work of the church in education was opposed by Voltaire. He believed in education for the few, but not in education for everybody. A French infidel writer of Voltaire's day was La Chalotais, who declared that the fathers of the Christian doctrine "had ruined everything by teaching reading and writing to folk who should only learn to draw and handle a plane and a file, which they no longer desired to do. The good of society requires that the learning of the people should not extend beyond their business." To this Voltaire replied: "I thank you for proscribing study amongst plowmen. I who cultivate the soil make a request for laborers, not for tonsured clerks." Thus Voltaire was opposed to popular education. He would not have made a good American.

Time and the Eternities.

Professor Barnes, of Smith College, who has suddenly burst into fame on account of his assaults on Christianity, wants a merely "secular religion." He is constantly iterating declarations about "the good and happy life here on earth." But a greater man than he, a real thinker and philosopher, does not agree with Dr. Barnes' restricted view of human life and destiny. This is what Lord Haldane says:

"After all, it is the eternities that count in the long run, and the people who are in contact with the eternities." Surely the man who is capable of thinking in terms of both time and eternity has a broader outlook than the man whose thoughts are restricted to the narrow limits of time. It boots little to try to build up a "good and happy life" if in a few years one must die and sink into oblivion forever.

**"We do not know," says
a Frank Scientist.**

In one of the New York papers we find an article on the gorilla, accompanied by a picture of one of these monsters of the Congo. The writer says some people think that this ferocious beast was one of our ancestors. Others think that we are the descendants of Adam and Eve, who were created in the divine image. He asks the question as to who is right. His answer is, "We do not know." And from the viewpoint of mere physical science his answer is correct. No man can figure it out on that basis. In order to have any knowledge about man's true origin, men must study a higher kind of science than physical science—the science of the human soul, its needs, its aspirations and ideals, joined with the science of Biblical theology. Yes, there is a higher kind of science than that which deals with mere matter and animals.

A Thought for Boys—and Others.

The writer of the aforesaid article speaks of the prodigious strength of the gorilla compared with the puny strength of man. He could beat any of the human sluggers to death by one stroke of his powerful paw. The writer says wittily: "As for heavyweight championships, you could have put this gorilla, when alive, in a room with twenty or forty or fifty of the greatest (human) heavyweights that ever lived. In a little while, if you kept the doors and windows closed, every one of them would be dead, and the gorilla wouldn't have had a scratch on him." Then the writer concludes his article with this piece of real wisdom: "This is written to show little boys that there must be something more important than prize fighting and knocking somebody down. . . . Any intelligent boy can beat the gorilla at thinking, and that's the thing worth while." That is the kind of talk that is needed in the newspapers of our day.

* * *

Americans need rest but do not know it.—
Russell.

Wayside Gleanings

Evangelist G. L. Morrill, late of San Diego, California, preached his own funeral sermon, and sang a hymn. He made the wax impression of both sermon and hymn before he died, for use on a phonograph.

One of our good friends sent us a subscription and along with it dropped us a few words of appreciation: "Of all the magazines I subscribe for none can take the place of the CHAMPION. It is so needful these days to combat modernism and unscriptural teaching and to instruct in the truths of God's Word. I turn with pleasure and delight to *Reviews of Recent Books*, by Dr. Keyser. I have bought a great many books recommended by Dr. Keyser. May the number of your readers be largely increased and particularly by ministers of the Gospel." And this man is capable of passing judgment on literature!

We are so forgetful! The Southern Railway company held a sale of passengers' articles unclaimed. In the list were nearly 8,000 umbrellas, 6,000 pairs of gloves, and a miscellaneous collection of other articles in quantities almost sufficient to stock a department store.

There are now 21 women preachers in England. They are in non-conformist churches—that is, other than in the Church of England.

Baptists of the North gave last year for budget benevolences, \$5,435,868.32; for all denominational benevolences, \$6,098,825.00; for congregational expenses, \$25,150,524; and assembled for these several purposes a total income from all sources of \$33,566,316.85.

The Eastern Orthodox churches (often called collectively the Greek church) in the United States are organized in seven national groups, namely, Albanian, Bulgarian, Greek, Rumanian, Russian, Serbian and Syrian, with a total of 446 congregations and about 260,000 members.

An expedition supported by the Field Museum and Oxford University, digging around the ruins in the ancient Sumerian city of Kish in Mesopotamia, regard their discovery one of the greatest steps yet made toward reconciling scientific search to the Bible accounts of man's earlier history. Archaeologists of this expedition, drawing their conclusions from the depth of the silt revealed by excavations, and also from tablets found there, figured that the flood occurred about 3,400 B. C. Their excavations, at a depth of 55 feet, revealed a stratum about 18 inches thick, crushed down through the

centuries. The explorers point out that their findings indicate a still earlier civilization, and that this was wiped out by an earlier flood, after which the city was re-established and overwhelmed by the second flood.

In Japan, 2,090,000 die annually. About 800,000 are suffering with tuberculosis, and 78,000 meet death from this disease. Tuberculosis is far more prevalent in non-Christian lands than in Christian countries. India's population is 300,000,000 and they have 55,000 lepers; Japan's population is 60,000,000 and there are 60,000 lepers.

The Moody Bible Institute of Chicago will hold its usual summer Bible Conferences at Ocean City, New Jersey, June 30 to September 2; Eagles Mere, Pa., July 6 to 14; Ocean Grove, N. J., July 22 to August 4; Montrose, Pa., teacher training school, July 8 to 14, followed by the ministerial institute, July 15 to 25; Hendersonville, N. C., July 28 to August 11; Colorado Springs, Colo., August 11 to 25; Cedar Lake, Indiana, August 17 to 25.

Under the heading *Interesting Reading*, the San Francisco *Bulletin* says: "If you are one of those busy moderns who doubts if the Bible is still widely read, then these figures will prove interesting and enlightening. A total of 32,000,000 Bibles were printed and distributed in America and Britain in 1928; distributed to meet the demands, too. Bibles are printed, and read, in 108 languages in the United States. The Bible, or portions of it, is read in 836 languages and dialects in the world. The Bible has withstood many attacks. The Book lives on. Whatever one may think of its contents, basically there is an untold amount of good in it. It has long had, and still has, more influence on the world than any other book ever written."

Our good friend, John D. Nutting, is secretary of the Utah Gospel Mission. He reports 500,000 in Mormon land are practically untouched by any true gospel work but that of the Utah Mission, in operation 28 years. It has now used about 35,000,000 pages of gospel print (28 tons), has sold or given 40,000 Bibles. They have had an attendance of 413,000 at special meetings. They need six more consecrated men, men who can serve one or more years without return beyond all expenses. Mormonism sends out more than 1,000 emissaries a year to spread Mormonism, and the latest official reports show 9,395 converts to Mormonism in one year. The system has doubled in 25 years, and practically all of these converts had been members of Christian churches.

Dr. Nutting very much needs an assistant. His address is 9277 Amesbury Ave., Cleveland, Ohio.

Arrangements are announced for the affiliation of Morehouse and Spelman colleges, Negro schools for men and women, respectively, with Atlanta University so as to create a standard modern university.

The First Roumanian Synagogue in Chicago was visited by five bandits while a congregation numbering eighty, was engaged in worship. They collected jewelry and money amounting to \$7,000.

Women of the Presbyterian Church are agitating for the right to vote in the ruling bodies of the church.

Mt. Airy, Gettysburg, and Susquehanna Theological Seminaries of the Lutheran Church are to be merged and the merged institution is to be located in the vicinity of Philadelphia. The Seminary of Hartwick, New York, had been included in the original plan but its directorate appointed no committee to consider the subject.

Over 40,000 Indians in the United States are unreached by any Christian influence.

The Federal Bureau of Education reports 1,000,000 students in the colleges and universities of the United States; 40,000 more than the enrollment in similar institutions in all the rest of the world. In the high school grades the United States has almost half out of the total of 9,700,000 in the entire world.

Winona Lake institutions have adopted by unanimous vote a doctrinal platform which will interest our readers. Omitting repeated phrases it includes the following affirmation in order and verbatim: "The Holy Scriptures are inspired in such a way as to furnish us with an infallible and authoritative Bible as our rule of faith and life; there is one God existing in three persons—Father, Son and Holy Spirit, equal in power and glory; Jesus Christ was conceived by the Holy Spirit and born of the Virgin Mary; Jesus Christ voluntarily assumed the sinner's place in substitutionary atonement; Jesus rose from the dead in the same body, though glorified, as that in which he lived and was crucified; he ascended into heaven and is in his present life our High Priest and Advocate; from thence he shall visibly return to judge the quick and the dead; the Holy Spirit is a divine personality co-equal in power and glory with God the Father and God the Son; he is the Execu-

tive of the Godhead in all the kingdom activities; no one can enter the kingdom of God until he is 'born again' of the Spirit of God according to the teaching of Jesus Christ; a coming judgment for all mankind issuing in eternal reward for the righteous and eternal punishment for the wicked."

In a few years motor cars may speed along a highway which will mark the road taken by the Israelites on their 40 years journey from Egypt to the Holy Land. The plan of the Egyptian government is to make this a modern paved road. The first steps in opening it up across the Sinai Peninsula, which connects Egypt with Palestine, have already been taken. Eventually the route will go from Suez to Beershed.

Recent world statistics show that there are in the world 10,860,000 Jews, 121,000,000 Buddhists, 175,000,000 Mohammedans, 214,000,000 followers of Brahmanism, 300,000,000 Confucianists, and 534,940,000 Christians.

It is said that no Japanese girl has ever gone through the Nurses' Training School of St. Luke's Hospital, Tokyo, without becoming a Christian.

Vetoing a bill to legalize horse racing and gambling, Governor Parnell, Arkansas, said, "Gambling is against public policy. Yes, it is against 'public policy,' against personal and corporate morals, against the home and Church, against man's eternal happiness. Probably no other vice so completely destroys the soul of him who curses himself by it, as that of gambling on the race tracks, the market, the parlor, or at church fairs."

An unnamed layman wonders "What's the matter with the pulpit? It's lost its pulling power. Too many preachers are taking the pull out of their pulpits. Instead of the old-fashioned religion, we're getting modernism, whatever that is. Instead of salvation, we're getting science and sociology. Instead of the old Bible, we're getting an earful about evolution. Instead of Christ, we're getting criticism. The pulpit is giving us monkey bunk."

A revolt against the Holy Synod of the Greek Orthodox, or Eastern Church of Rumania was proclaimed by Archbishop Kishinev and some 500,000 followers in Bessarabia. They announced that they would observe Easter in accordance with the old Byzantine calendar on May 5, and not on March 31 in accordance with the Western calendar which the church authorities have adopted. The stand of the archbishop and his flock was considered mutinous. The

church is a state church with its highest authority in the government, just as it is in Greece and used to be in Russia.

Under the heading "Students Ask for Compulsory Chapel Attendance," the *Christian Advocate* publishes the following item: "After a trial of a year and a half of voluntary attendance, the student council of the Woman's College of Western Reserve University has requested that chapel attendance be again made compulsory. The request was based on the social value of a general assembly, and the need of religion in the life of the students."

In a letter to an Atheist paper Woolsey Teller, vice-president of the American Association for the Advancement of Atheism, April 13, 1929, issue, says: "Evolution implies Atheism. The implication is as clear as daylight even to the enemies of evolution. It is only those who are troubled over expediency or arousing the religious to antagonism, that deny the implication. The Fundamentalists may be dense, but they are not quite so dense as not to see the implication." This furnishes food for thought for the "Christian evolutionist."

The Einstein theory harbors germs of atheism, Cardinal William H. O'Connor, dean of Roman Catholic hierarchy in this country, told the New England branch of the Catholic Clubs of America. He declared its speculative thought invites "universal doubt about God and His creation."

Vatican authorities deny report of a concordat with Soviet Russia and declare that reconciliation with that government is further away than ever.

Very important excavating rights in the ancient city of Athens were granted by the Greek government to the American School of Classical Studies. The school was assigned half of the section bounded by the Acropolis, the Aeropolis, the Theseum and the Temple of Winds. The area is covered by buildings which will be destroyed and paid for as the work progresses. The whole work must be done in 10 years, after which time the area will become an archaeological park.

A recent characterization of "radio church folks" by Dean Charles R. Brown of the Divinity School of Yale University is interesting: "The difference between listening to a radio sermon and going to church is the same as the difference between calling a girl on the telephone and spending the evening with her. Most persons who tune in on radio sermons are religious quitters; doubtless some of them think they are doing good."

THE ARENA

The Six Days of Genesis I

By Josephine Rand, Florence, Massachusetts

And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that it was good.

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

So God created man in his own image, in the image of God created he him; male and female created he them (Gen. 1:24-27).



WE NEED spend but little time on verses 24 and 25 since the statements in verses 20-22, regarding marine animals, which we treated in our last article, apply to the succeeding verses which pertain to land animals.

Just as marine life comprehended great monsters as well as the "moving ("creeping") creature" and "every living creature that moveth, which the waters brought forth abundantly, after their kind"—this on "the fifth day"; so land life comprehended the "beast of the earth after his kind" as well as "cattle after their kind, and everything that creepeth upon the earth after his kind"—this on "the sixth day."

In Gen. 2:19 we read:

"And out of the ground the Lord formed every beast of the field." The Hebrew word for "formed" in this passage (as we have previously stated), as given by Dr. Strong, is (No. 3335) "*yatsar, yaw-tsar*; prob. identical with 3334 (through the *squeezing* into shape); . . . to *mould* into a form; espec. as a potter . . . fashion, form, frame, make . . ."

In the face of a statement like this, what foothold has Evolution for its claim that the beasts of the field—or the creatures of the waters—evolved through an indefinitely long and gradual process?

Beasts are creatures of flesh and blood; and their formation—the act of "squeezing" or "moulding" into shape, as a potter moulds an image of any object—would demand a period of short enough duration to prevent the decay

of any part of the body—including the blood which is "the life of the flesh" (Lev. 17:11)—was complete and the breath of life imparted.

This patent fact demands our serious consideration; for the circulation of the blood, which would be immediately essential, depends on breathing, in order that it may be, indeed, "the life of the flesh," as stated.

That the beasts of "the sixth day" were contemporary with man himself—created on the same day—we find an interesting corroboration of the fact in Job 40:15, where we read that the Lord said unto Job:

Behold now behemoth, *which I made with thee* [*i.e.* with man, not with Job personally]; he eateth grass as an ox. . . He is the chief of the ways of God: he that made him can make his sword approach unto him.

Man and beast were contemporaneous from "the beginning"; all created in the two last days of the "six days" in which, according to the Scriptures, "the Lord made heaven and earth, the sea, and all that in them is."

We do not propose at this time to set forth the inconsistencies of the long-period-day hypothesis as manifested when the attempt is made to harmonize the creations of the fifth and sixth days as recorded in Genesis I with geological life-succession theories. It is, rather, our purpose to take up directly the creation and formation (*yatsar*, Gen. 2:7) of man—on this same "sixth day." We read:

So God created man in his own image, in the image of God created he him; male and female created he them.

Our first question must naturally be—What was and is "the image of God"?

Even to attempt an answer to this question, we feel the force of the announcement of the Lord to Moses: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground" (Ex. 3:4,5).

As both the Old and New Testaments must be called upon to furnish a truly Biblical presentation of the subject, we will here give Dr. Strong's definitions of the Hebrew and Greek words for "image." The Hebrew word is (No. 6754)

tselem, *tseb-lem*; from an unused root mean. to *shade*; a *phantom*, i.e. (fig.) *illusion*, *resemblance*; hence a representative *figure*, espec. an *idol*:—image, vain shew.

Under No. 6755 he gives:

tselem (Chald.) *tseb-lem*; or tselem (Chald.) *tselem*; corresp. to 6754; an idolatrous *figure*:—form, image.

The Greek word is (1504, italicised as all the numbers for Greek words are, to distinguish them from the numbers for Hebrew words) "eikon, *i-kone*; from 1503; a *likeness*, i.e. (lit.) *representation*, *resemblance*:—image."

The Hebrew word for "likeness" in Gen. 1:26 ("in our likeness") is (1823) "d'muwth, *demooth*; from 1819; *resemblance*; concr. model, *shape*; adv. *like*—*fashion*, like(-ness, as) manner, similitude."

Dr. Strong gives another Greek word for "image," as found in Heb. 1:1-3, where we read of God's Son "being the brightness of his glory, and the express image of his person."

This word is (No. 5481) "charakter, *khar-ak-ture*; from the same as 5482; a *graver* (the tool or the person), i.e. (by impl.) *engraving* (['character'] the *figure* stamped, i.e. an exact *copy* or (fig.) *representation*):—express image."

In every other case the Greek word for "image" is *eikon*.

In Col. 1:15 our Lord Jesus—God's "dear Son"—is called "the image of the invisible God," i.e. as we understand it, the visible "representation" of the invisible Spirit; for "God is a Spirit" (John 4:24), and in John 1:18 we read: "No man hath seen God [*i.e.* God the invisible Spirit] at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."

In 2 Cor. 4:4 we read of "Christ, who is the image of God."

In 1 Tim. 3:16 we read that "God was manifest [margin, Gr. *manifested*] in the flesh": and in Col. 2:9: "In Him [Christ] dwelleth all the fulness of the Godhead bodily."

As "the Word" (afterward "made flesh" when "he took on him the seed of Abraham," Heb. 2:16), He was "In the beginning"; "and the Word was with God, and the Word was God. The same was in the beginning with God" (John 1:1).

Moreover we read of God's Son:

For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers: all things were created by him, and for him.

And he is before all things, and by him all things consist (Col. 1:13,16,17).

And so we find in Genesis I "the Word" associated with "the invisible God" in the works of Creation.

The Hebrew word here used for "God" is (No. 430) "'elohiym, *el-o-beem*; plural of 433; *gods* in the ordinary sense; but spec. used (in the plur. thus, espec. with the art.) of the supreme *God*; occasionally applied by way of deference to *magistrates*; and sometimes as a superlative:—angels, \times exceeding, God (gods) $\times \times$ (very) great, judges, \times mighty."

No. 433 gives us "'elowahh, *el-o-ab*; rarely (short) 'eloahh, *el-o-ab*; prob. prol. (emphat.) from 410; a *deity* or the *Deity*:—God, god. See 430."

No. 410 is "'el, *ale*; short, from 352; *strength*; as adj. *mighty*; espec. the Almighty (but used also of any deity):—God (god), \times goodly, \times great, idol, might(-y one) power, strong. Comp. names in 'el."

In Gen. 2:4 we find the statement that "the Lord God [Jehovah elohiym, or Jehovah Elohim as some write the name] made the earth and the heavens."

It follows that the Son of God by whom were all things created was Jehovah.

The references to the Lord in the Old Testament will be made more clear if we use the Hebrew term "Jehovah" where the word Lord is in capitals.

For this name of God Dr. Strong gives (No. 3068) "Yehovah, *yeh-bo-vaw*; from 1961; (the) self-*Existent* or *Eternal*; *Jehovah*, Jewish national name of God:—Jehovah, the Lord. Comp. 3050, 3069."

At No. 3050 Dr. Strong gives "Yahh, yaw; contr. for 3068, and mean. the same; *Jah*, the sacred name:—Jah, the Lord, most vehement. Cp. names in '-iah', '-jah'."

At No. 3069 he gives "Yehovih, *yeh-bo-vee*; a var. of 3068 [used after 136, and pronounced by Jews as 430, in order to prevent the repetition of the same sound, since they elsewhere pronounce 3068 as 136]:—God."

At No. 136 he gives "Adonay, *ad-o-noy*; an emphatic form of 113; the *Lord* (used as a prop. name of God only):—(my) Lord."

At No. 113 he gives "adown, *aw-done*, or (short) adon, *au-done*; from an unused root (mean. to rule); *sovereign*, i.e. *controller* (human or divine):—lord, master, owner. Comp. also names beginning with 'Adoni'."

In Isa. 6:1-3 we read:

In the year that King Uzziah died I saw the Lord [Adonay] sitting upon a throne, high and

lifted up, and his train filled the temple.

Above it stood the seraphims . . . and one cried unto another, and said, Holy, holy, holy is Jehovah of hosts. . .

Then said I, Woe is me . . . for mine eyes have seen the King, Jehovah of hosts.

Who is "the King of Israel" if not Jehovah-Adonay? And who is "Adonay" if not our "Sovereign" "Lord and Master" (John 13: 14), "owner," and "controller," Jesus, "the Son of God"?

Let Nathaniel— of whom Jesus said, "Behold an Israelite indeed, in whom is no guile"—answer:

Rabbi, thou art the Son of God; thou art the King of Israel (John 1:47,49).

Again: Who is "the King of Israel"? Let "the word of the Lord which came unto Zephaniah" answer:

Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.

The Lord hath taken away the judgments, he hath cast out thine enemy: the king of Israel, even Jehovah, is in the midst of thee: thou shalt not see evil any more (Zeph. 3: 14,15).

Yea, "Blessed is the King of Israel that cometh in the name of the Lord" (John 12:13).

Who is "the King of nations" (Jer. 10:7; Rev. 15:3 Gr. *ethnon*) but He whose "name is called The Word of God" and "hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS (Rev. 19: 13,16)?

In Gen. 3:14 we read:

And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you . . . this is my name forever, and this is my memorial unto all generations.

For the word "Am" Dr. Strong gives (No. 1961) "*hayah, haw-yaw*; a prim. root [comp. 1933]; to *exist, i.e. be or become, come to pass* (always emphatic, and not a mere copula or auxiliary):— . . ."

This shows the sense of "self-Existent or Eternal," as given for Jehovah (No. 3068).

Who but our Lord Jesus Christ claims this Self-Existence?

These are His words:

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty (Rev. 1:8).

Yet it is stated of Christ Jesus, this same Almighty Lord, that He,

being [R. V. margin, Gr. *being originally*] in the form of God . . . took upon him the form of a servant, and was made in the likeness of men (Phil. 2:5-7).

Moreover, in this body of His humiliation, knowing that He had come down from heaven, laying aside the glory which He had had with the Father "before the world was" (John 17: 5), He said to the Jews: "Verily, verily, I say unto you, Before Abraham was, I am" (John 8:58).

And in this same body of his flesh" (Col. 1:22) He

taketh Peter, James and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun and his raiment was white as the light (Matt. 17:1,2).

It was a "vision," as He called it (v. 9)—a vision of "his glorious body" (Phil. 3:21), which we believe He bore in heaven, the adored of all angelic hosts "or ever the earth was" (Prov. 8:23); and in which, again, "all the tribes of the earth . . . shall see the Son of man coming in the clouds of heaven with power and great glory" (Mat. 24:30).

To the transfiguration and its interpretation Peter refers when he says:

For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty . . . when we were with him in the holy mount (2 Pet. 1:16-18).

To us, then, it seems certain that this "glorious body" of our Lord—"the image of the invisible God," "the express image of his person"—was the visible Representative of God in the heavens; visible to angels ("Sons of God" by creation), the seraphim and cherubim "principalities and powers in heavenly places" (Eph. 3:10), and as "the image of God" (Gen. 1:27) was a transcendently-glorious God-Man, and the "model" for the man who was created after His "likeness": this as to form, shape, similitude; and with God's purpose in view to grant, finally, unto believers in His Son, a body "fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself" (Phil. 3:20,21).

Again:

For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born of many brethren (Rom. 8:29).

With this view of Jehovah Elohim we see no difficulty in harmonizing the statements as to Jehovah's "throne" in the heavens (Psa. 103:19; 11:4) and those as to Elohim's omnipresence; for instance: "behold, the heaven and heaven of heavens cannot contain thee" (1 Kings 8:27).

A throne bespeaks location; and Scripture texts support the fact.

It matters not that the greatest telescopes yet made, searching the sidereal depths nightly, have failed to find it.

We read in Psa. 26:9:

He holdeth back the face of his throne, and spreadeth his cloud upon it.

In Luke 1:19 we read that the angel Gabriel said to Zacharias:

I am Gabriel, that stand in the presence of God.

In Dan. 8:15,16 we read:

There stood before me the appearance as of a man. And I heard a man's voice . . . which called and said, Gabriel, make this man to understand the vision.

In Dan. 9:21 we read:

Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, *being caused to fly swiftly*, touched me about the time of the evening oblation.

This shows a journey—a swift one—from "the presence of God" to that of Daniel; in other words, from the location of God's throne to the earth itself.

A letter to us from Professor Pickering, of Harvard College Observatory, dated January 17, 1910, referring to the new star which had appeared in 1902—"Nova Persei"—and particularly to "the moving nebula which had accompanied it," said:

"Such a nebula had never been observed before. The velocity of its motion, though not known with precision, was doubtless greater than that of light."

As light travels over 186,000 miles a second, it is simply inconceivable that "a nebula" could move so swiftly.

How swiftly an angel can traverse sidereal space no man knoweth; no one can even conjecture the distance covered by Gabriel, or the speed of motion of the angelic "ministering spirits, sent forth to minister for them who shall be heirs of salvation" (Heb. 1:13,14).

We would not have it surmised that we fail to see the other important factor in the creation of man—the "likeness" of God in the matter of rationality, capacity for knowing and worshipping Him; those high faculties of which the animal creation was deprived.

But we have felt to stress the physical form, because that view seems to have been, to our mind, too much neglected.

There is an article of exceptional value which appeared in the BIBLE CHAMPION for June-July, 1926, entitled "A Body Prepared," by the Reverend John G. Reid, Ph.D.

It expressed the views we had held for a long time, and was a satisfying presentation to our mind and spirit.

It is thoroughly Scriptural, deeply reverent, and helpful to the understanding of "the mystery of godliness" (1 Tim. 3:16).

We devoutly wish that such of our readers as may not have given this subject special thought would make it a point to study this impressive article.

It takes up certain matters which we have not touched because we planned to call the attention of our readers to his exegesis.

And now, from all that we have set forth, it seems beyond question that man was a unique creation, made "in the image of God," as declared; and also, as deduced from other Scriptures, possessing knowledge—the direct gift of God: for in Col. 3:10 we read of

the new man which is *renewed* in knowledge after the image of him that created him.

And so we find Adam fully able to give names to "every living creature" which Jehovah God brought unto him "to see what he would call them" (Gen. 2:19).

We have read somewhere—we do not remember where—that the names of the animals of the Scriptures were especially significant in their appropriateness—"peculiar fitness"—to the various species, or "kinds."

There is no reason to doubt that Adam was created perfect, as a human being, with mental ability to grasp quickly such knowledge as the Lord saw fit to give him, including the "Witness of the Stars" and their prophecies of "things to come."

He lacked experience, in the nature of the case; but he was richly endowed mentally, we may be sure, or we should not be told that the converted man is "*renewed* in knowledge."

We will say here that in the BIBLE CHAMPION for June-July, 1926, there is a keen article by Professor Paul L. Mellenbruch, Ph.D., on "An Analysis of Adam's Mind," which is worthy of study, and pertinent to the subject in hand. We recommend it to our readers.

Gen. 3:8 shows that Jehovah Elohim manifested Himself to both Adam and Eve—"walking in the garden," apparently in what we would call a human form; even as He appeared to Abraham as a man, one of the "three men" to whom Abraham brought food "and they did eat" (Gen. 18:1-8).

That He conversed with Adam and Eve is shown plainly enough in Gen. 3.

Such an opportunity as this, before the Fall, we may surely believe meant a degree of knowl-

edge and wisdom granted to Adam beyond what has been dreamed of.

When we consider the indescribable sinfulness of man during these thousands of years of human history, and note how deterioration is stamped on the whole Creation, we ought to be able to visualize—at least in part—the perfection of all things “in the beginning,” when, after the six creative days, “God saw everything that he had made, and, behold, it was very good” (Gen. 1:31).

What God Himself calls “very good,” man may well hesitate to criticise.

And now a suggestion as to the possible process of creation.

We think there is a clue to this in the Bible itself.

In Ezekiel 37 we have two phases of the restoration of Israel to their own land in a time yet future.

It seems to be the idea of some that the entire chapter deals with the restoration of the living remnant, interpreting the “graves” to mean the countries of Israel’s scattering.

But we hold no such interpretation. We hold that the first 14 verses relate to the literal resurrection of those of Israel who have died; and that when “the word of the Lord came *again* unto” Ezekiel (v. 15), the return of the living “children of Israel from among the heathen” is introduced and distinguished by the word “Moreover” (v. 16).

Now let us note the order of the resurrection process, which begins with a “valley . . . full of bones . . . very many . . . very dry.”

Ezekiel says of the Lord:

And he said unto me, Son of man, can these bones live? [We are reminded of Job’s question: If a man die, shall he live again?]

And I answered, O Lord God, thou knowest. Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord.

Thus saith the Lord God unto these bones: Behold, I will cause breath to enter into you, and ye shall live:

And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am Jehovah.

So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them.

Then said he unto me, Prophecy unto the wind [margin, or, breath], prophecy, son of man, and say to the wind, Thus saith the Lord God; come from the four winds, O breath, and breathe upon these slain, that they may live.

So I prophesied as he commanded me, and the

breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

Then said he unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.

Therefore, prophecy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

And ye shall know that I am Jehovah, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you and ye shall live, and I shall place you in your own land: then shall ye know that I Jehovah have spoken it and performed it, saith Jehovah.

Could literal resurrection from the grave be stated more clearly or emphatically than it is stated here?

But it is the process in which we are now particularly interested, as a suggestion of what it might have been in the case of the creation of Adam.

First, the bones, “bone to his bone”—the skeleton of the body; then the sinews; the flesh; the covering of skin; and finally the breath of life.

To us, this would seem the natural process.

The body was “formed” (moulded, shaped) and composed of the elements of earthy matter which are known to be part and parcel of the human body.

The first man is of earth, earthy (1 Cor. 15:47). Dust thou art, and unto dust shalt thou return (Gen. 3:19).

And Chemistry sets its seal upon this fact.

There is a deep mystery in the words of David in Ps. 139:14-16, a part of which we quote:

I will praise thee; for I am fearfully and wonderfully made . . . my substance [or—“*power*; hence *body*”] was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.

Thine eyes did see my substance, yet being unperfect; and in thy book all of my members were written, which in continuance were fashioned [margin, Or, what days they should be fashioned] when as yet there was none of them.

Here is surely a reference to the elementary substances of “the dust” which were “wrought” by God in view of their use in the creation of man . . .

If we believe in the miracles wrought by Jesus Christ in the days of His flesh, we cannot consistently disbelieve in the fiat creation of man.

If the resurrection of the dead—yet future—is to be “in a moment, in the twinkling of an eye” (1. Cor. 15:52); if Christ raised Lazarus who had “been dead four days” (John 11:17, 39) by the word of His mouth, “Lazarus, come

forth," so that "he that was dead came forth, bound hand and foot with grave-clothes" (v. 44), then how could it be questioned for a moment that this same "Lord both of the dead and living" (Rom. 14:9) possessed and used the power which was His as Jehovah Elohim "in the beginning," to create man on a special, particular day, as recorded?

He who, in his argument with Moses (who was so reluctant, at first, to be used as an instrument for the deliverance of Israel from Egypt) "said furthermore unto him, Put now thine hand into thy bosom," and when Moses had obeyed, his hand became "leprous as snow"; and who then said, Put thine hand into thy bosom again," and when Moses had "plucked it out of his bosom, behold, it was turned again as his other flesh" (Ex. 4:6,7), could surely create perfect flesh and pure blood for "the first man Adam," and breathe into his nostrils the breath of life for the perpetuation of the functions of his perfect body; and this, too, in as short a time as the physiological necessities of the case demanded, and as recorded as a part of the work of "the sixth day."

In reality it did not require a day for this work, for the land animals were created first, and Eve, herself, was created on the same day, and this, too, after Adam had viewed and named the animals, finding no fit helpmate among them all for companionship and the reproduction of the race "after his kind."

And this brings us at once to the Creation of Eve.

First, let it be noted carefully that Gen. 1:27, 28, says: "male and female" ["a male and a female," if Dillman is correct in this] created *he them*, and God blessed *them*, and said unto *them*, "Be fruitful and multiply . . . and have dominion."

And this is a part of the record of one and the same day—even "the sixth day" (v. 31).

Verse 29 says: "And God said, Behold, I have given *you* [not, I have given *thee*—Adam; but "*you*"—the male and the female] every herb" etc.

How any student of Scripture can hold a theory that Eve was not created on the same day as Adam, we cannot conceive.

Yet an internationally-known and beloved man of God, now deceased, held that Eve was created on the seventh day, as stated in one of his books—we have entirely forgotten which one—which we read years ago. We were amazed at such a conjecture.

But other conjectures have been made, as unscriptural as this; not only as to the time of her creation, but as to the method of the same.

We hold confidently and unflinchingly to the straight, plain record as given in Genesis I, supplemented by the further details given in Gen. 2:21-23.

We read:

And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

And the rib, which the Lord God had taken from man, made [Heb. builded] he a woman, and brought her unto the man.

And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman [Heb. *Ishah*], because she was taken out of man [Heb. *Ish*].

The Hebrew word for "rib," as given by Dr. Strong is (No. 6763) "tsela, *tsay-law*; or fem. tsal'ah, *tsal-aw*; from 6760; a *rib* (as curved) lit. (of the body) or fig. (of a door, *i.e.* leaf); hence a *side*, lit. (of a person) or fig. (of an object or the sky, *i.e.* quarters); arch. a (espec. floor or ceiling) *timber* or *plank* (single or collect. *i.e.* a *flooring*;—beam, board, chamber, corner, leaf, plank, rib, side (chamber)."

Let it be noted that the definition of the Hebrew word is "a *rib* (as curved) lit. (of the body)"; while it is used figuratively for architectural terms, as "beam, board . . . leaf, plank, rib, side (chamber)." (See Eze. 41:5, etc.)

We can find but one instance where it is used for "*side*, lit. (of a person)," and even there (Job 18:12) it has no such meaning as has been postulated for it in Gen. 2:21.

The phrase in Job 18:12, referring to the wicked, is, "destruction shall be ready at his side."

But the very context in Gen. 2:21 corroborates the literal meaning of "rib," a "curved" bone, removed from the body of Adam, with more or less "flesh" adhering to it, naturally, so that Adam could say truthfully, "This is now [or, as we have seen it rendered—"This time it is," etc.] bone of my bones [*i.e.* one rib taken away from the remaining ribs, each of which was a literal 'bone'] and flesh of my flesh"—such literal flesh as adhered to the rib, as said above.

God "closed up the flesh *instead* thereof"; *i.e.* "closed up the flesh" in the place where the removed rib had been in Adam's body:—all this accomplished by Him who made the bones and flesh in the first place, and therefore had all power to perform this surgical operation without injury to Adam, and without the aid of drugs or anaesthetics.

It is a question whether Adam in his "deep sleep," was enabled by God to witness the operation. If he did—and "all things are possi-

ble with God"—then he knew positively from the evidence given him that Eve was literally a part of his own body.

If not, then his information, necessarily, was given him by the Creator, by word of mouth.

Adam was "the figure of him that was to come" (Rom. 5:14): why not also Eve a figure of "the bride, the Lamb's wife" (Rev. 21:9)? "For we are members of his body, of his flesh and of his bones" (Eph. 5:30).

The word "rib" occurs but five times, including Gen. 2:22, but in each of these cases, except in the last-mentioned, the word is in italics, and is not in the original; nor does it need to be, for the context shows plainly that "rib" is understood. In each of these cases reference is to the smiting of man "under the fifth (rib)." See 2 Sam. 2:23, 3:27, 4:6, 20:10. As there are twelve ribs on each side, the location of "the fifth" cannot be represented correctly by the R. V. translation.

Leeser, the Hebrew, gives the word "rib"—and that, not in italics or in parenthesis.

The rib is in the side; but that does not justify interpreting the word "rib" in Gen. 2:22 as meaning "side"—or any enclosed portion of the body except the "rib."

The plural form "rib," is used but twice—in Gen. 2:21 (No. 6763, as we have given it), and in Dan. 7:5; the word being (No. 5967) "ala (Chald.), *al-ab*; corresp. to 6763; a *rib*:—rib;"—this pertaining to the "beast . . . like to a bear" which "had three ribs in the mouth of it between the teeth of it."

No further comment seems necessary, save to say that we rejoice whenever we read in anyone's writings that God made Eve out of one of Adam's ribs.

The BIBLE CHAMPION in its issues of June-July, August-September, and October, 1923, contained a scholarly and Scriptural serial on "Bryan and His Critics," by C. V. Dunn, B.D., M.A., President of Spokane University, Spokane, Washington.

On page 416 of the August-September number, he says:

The Bible teaches that the first woman was created out of the rib of the first man.

Dr. Gregory, in the *Bible Student and Teacher* for January, 1905 (p. 78) quotes Kiel as saying:

The woman was created, not out of the dust of the earth, but from a rib of Adam, because she was formed for an inseparable unity and fellowship of life with the man; and the mode of her creation was to lay the actual foundation for the moral ordinance of marriage;

and Dr. Gregory adds:

and of that tender love with which the man loves the woman as himself (Eph. 6:32).

In Mr. Whitney's highly interesting article in the March number of the CHAMPION on "The Polynesian Creation Story," he says that in the tradition of that people,

The most common name of this first man was Kumuhonua . . . although the man had other names . . . When the man was made he was called Kane (man) after the great God Kane, as Kane wanted man to remember his origin and his maker when his name was mentioned.

Later on we are told that "Kane put him into a deep sleep, and from his side took a rib and formed a woman. The Polynesian name for the woman commemorates this origin."

C. J. Bell, in his *Light From the East* says (p. 20):

The Sumerian *Adam* is literally "side-spouse," and seems therefore to denote all creatures which exist in pairs as male and female; so that it may be used of the entire animal creation, both brute and human.

But his interpretation has no support whatever in the Scriptures. He does not see the point.

That the ancient Sumerians called the first man "side-spouse" shows that they knew the fact recorded in Gen. 2:21,22.

"Spouse," according to Webster, stands for either husband or wife.

And "the sense of the root is, to put together, to bind."

And this is just the sense implied in Gen. 2:24: "they shall be one flesh."

Adam's "curved" rib, in the hands of the Great Potter, received the specially adapted and graceful curves of a spinal column in the body of the one woman to whom he was bound by a unique tie as being part of his own body—bone of his bone, and flesh of his flesh.

Yet this beautiful purpose and accomplishment of Jehovah Elohim has to be ridiculed in public, and that, too, by one whose former position should have withheld him from so undignified an utterance of his opinions concerning the Bible statements.

A despatch from Washington of August 14, 1913, reads as follows:

Five hundred nation-renowned women suffrage leaders cheered and patted their hands in applause today at the Capitol when Dr. Harvey W. Wiley, ex-chief chemist for the government, exploded the Garden of Eden talk that Eve originated from Adam's extra rib.

Dr. Wiley blasted the story in an argument for women suffrage before the house rules committee.

"My biological study refutes it completely," said Wiley, while the Suffragettes cheered.

"There is no evidence in physiology of an archaic male thorax. My biological study convinces me woman sprung from the same bioplasm as man."

The "women suffrage leaders" who can applaud such a travesty of God's truth must, of course, also deny the Fall, God's sentence upon Eve and her husband (Gen. 3:16-19), as also the statement of Paul:

For the man is not of the woman, but the woman of the man (1 Cor. 11:8),

and his statement to Timothy:

For Adam was first formed, then Eve (1 Tim. 2:13).

Let it be noted that before they sinned:

God blessed them and God said unto them, Be fruitful, and multiply and replenish [or "fill"—No. 4390—"a prim. root to fill or (intrans.) be full of . . ."] the earth and subdue it: and have dominion . . . over every living thing that moveth upon the earth (Gen. 1:28).

"Dominion" was given to "them"—both of them—equally, it would seem.

But after "the woman, being deceived, was in the transgression" (1 Tim. 2:14), part of her humiliation was declared to her in these words: "thy desire shall be to thy husband [margin, Or, subject to thy husband], and he shall rule over thee."

Hence the wife, by God's declaration to Eve, is made secondary to the husband, however unwilling she may be to admit it, or to submit herself to God's decree. In

the last Adam (1 Cor. 15:45) there is neither male nor female: for ye are all one in Christ Jesus (Gal. 3:28): heirs of God, and joint-heirs with Christ (Rom. 8:17), (who hath) made us unto our God kings and priests; and we shall reign on the earth (Rev. 5:10); priests of God and of Christ, and shall reign with him a thousand years (Rev. 20:6).

There is another point we wish to bring out before we close this article.

It has been surmised by some that Adam lived alone for a hundred years before Eve was created.

The theory seems to have been based on the supposition that Adam and Eve could not have lived together childless so long a time before the birth of Cain, it being taken for granted that Cain was not so very much older than Seth, who was not born till Adam was 130 years old.

But the Scriptures give no support to such a hypothesis, as we have seen.

On the contrary, the Scriptures give us specific cases of long-delayed motherhood directly by the will and power of God.

Sarah is one example; she being 90 years old when her one child, Isaac, was born.

Her own testimony was: "the Lord hath restrained me from bearing" (Gen. 16:2).

Rachel's case is another, though a young woman (see Gen. 30:1,2,22).

Hannah's case is another (see 1. Sam. 1:5,6). Elisabeth's case is another (see Luke 1:7). (See also Psa. 127:3.)

As the Lord restrained Sara from bearing till His own "set time" for the birth of Isaac in whom Abraham's seed was to be called, so could He restrain Eve from bearing children till after the Fall, in order to fulfill His own purpose that "in Adam [not in a sinless child of Adam, but in Adam after he had sinned and passed under sentence of death] all die" (1 Cor. 15:22).

For "by one man sin entered into the world, and death by sin; and so death passed upon all men" (Rom. 5:12).

No innocent child of the sinless Adam could have inherited the sentence of death passed on his father when the latter sinned—at least unless and until he, himself, might sin.

Moreover the case is made clearer still when we consider these words which God addressed to Eve after her disobedience; for she, as well as Adam, had had His instructions and warnings as proved by Gen. 3:2,3:

Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow [No. 6095, "*worrisomeness, i. e. labor or pain*"] thou shalt bring forth children. . . .

This certainly is suggestive as to the childlessness of Adam and Eve previous to the Fall; and that it was of the Lord that this condition prevailed up to that time—and this for a purpose, as we have said.

Incidentally we will say that we have reasons, Scriptural (reasoning from analogy, based on a certain explicit prophetic statement of Scripture), chronological, mathematical and pyramidal, for believing that Adam and Eve lived a hundred years in obedience and supreme happiness, enjoying the presence and instruction of Jehovah continually before Eve was beguiled by the serpent and "took of the fruit" of "the tree of the knowledge of good and evil," "and did eat, and gave also unto her husband with her; and he did eat" (Gen. 2:17; 3:6).

If we are right in this, then we have 30 years before the birth of Seth, in some part of which time would occur Cain's birth—probably at an early date—and the possible and even probable birth of some of the daughters of Adam mentioned in Gen. 5:4.

We have no reason to doubt that Cain mar-

ried one of his sisters, as others also have argued.

It was a necessity "in the beginning," and was evidently the reason why the Egyptians believed that the most sacred marriage—at least for kings—was that with a sister.

There are other points connected with the suggestion of the hundred years which are of interest along various lines, but we refer here to only one.

Assuming 100 years of absolute perfection of the entire earth, as created, containing but two human beings in a special location thereof, with the earth at large (land and water, but with much more land than water) having continents connected, so that animals could pass freely over the land surface of the entire globe, as is altogether probable, we can comprehend, at least in some degree, the immensely-prolific

increase of the animal creation, long before mankind spread abroad from the original "dwelling place."

But this phase of the question we cannot treat here. We leave the thought to others for what it may be worth in its geological connection.

And now, God, having created man "in his own image," and given unto him the one being fitted to be an "help meet ['spec. a *counterpart*, or mate'] for him" (Gen. 2:18), "blessed them, and . . . said unto them . . . have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth . . ."

"And God saw everything that he had made, and, behold, it was very good.

"And the evening and the morning were the sixth day."

The Gospel Comes to Hawaii

By Dudley Joseph Whitney, B.S., Exeter, California

Part II



POWERFUL was the tabu system of the Polynesian peoples and the priests of Polynesia that it added a new word to the English language. Therefore the missionaries on the little brig *Thaddeus* looked with dread upon the opposition they expected to receive from the great Hewahewa, high priest of Hawaii.

Strange to say in these days there is little known of the history of Hewahewa. He was a descendant of the great Tahitian priest Paao, who came to Hawaii hundreds of years earlier, and reorganized and strengthened the religious system of Hawaii, and reorganized the social organization also, so that the king and the high chiefs were no longer one with the people, but were held to be heaven-born, rulers to be worshipped. He had been the great priest of Kamehameha, and since the priests were consulted about everything, his power was great. There were bloody rites in the old Hawaiian religion, and many human sacrifices were offered by Kamehameha on different occasions. Hewahewa was most probably much younger than Kamehameha, but it seems very probable that he had been in part responsible for the offering of some of the latter sacrifices, for he was always consulted by the highest chiefs regarding the correct procedure in various matters of importance.

Kamehameha directed his son to sustain the tabus, for he felt that his power would be continued by so doing. Certainly the power of Hewahewa would be continued while the tabus were in force, but in all the discussion and agitation about the breaking of the tabus after the death of Kamehameha, there is no record that Hewahewa ever urged them to be kept. Instead, it seems he gave mild advice for their breaking, leaving the matter entirely to the decision of the chiefs. It is a striking commentary upon the original condition of the Polynesian religion, that is, in its earliest stages, that when Liholiho asked Hewahewa directly regarding the power of the idols, Hewahewa answered that he knew that there was only one God, and that the idols were nothing and had no power. It will be hard to convince me that, in spite of all the sorcery and black magic of Polynesian priestcraft, there was not back of it all profound wisdom and definite traditions (among the priests) of the time when the human family was young and knew of the true God and His worship.

In the proceedings of the Hawaiian Historical Society this account is given: The king and his court were at Kailua, Hawaii, a part of the Kona Coast, which was the favorite district of Hawaiian monarchs, when Hewahewa directed his awa chewer to run in front of his house near the shore where the royal family were living, and call out: "O King, the god

will soon land yonder," pointing as he spoke to the very spot on the sandy beach where a few days later, on April 4, 1820, the little band of missionaries landed from the brig *Thaddeus*, bringing with them the new god.

They came dreading the opposition of Hewahewa. They found him neutral in the beginning, but he soon became friendly; and one of the number was amused, though, considering the circumstances, he might well have been honored by it, when Hewahewa through an interpreter said that he was glad to welcome a fellow-priest from a different land.

The missionaries were in a land where everything was strange and barbarous, and they could speak only through interpreters whose Christianity, if they had any, was merely nominal; but their pleading so impressed the high chieftainess, Kapiolaninui, that she informed Hewahewa that the god had really landed, according to his prophecy of a few days earlier. Hawaiian history is full of remarkable prophecies which were fulfilled.

Hewahewa, in turn, was so much impressed by the opinion of Kapiolaninui that he composed the following prayer, which he commanded the people of the district to learn. This prayer was kept in memory for decades, and was recovered a number of years ago from the Kona coast. The English translation only is here given:

Arise, stand up, stand.
Fill up the ranks, stand in rows, stand.
Lest we be in darkness, in black night.
Ye thorny hearted, assemble, a multitude, stand.
A great God, a mighty God,
Is Jehovah, a Visitor from the skies;
A God dwelling far off, in the heights,
At the further end of the wind,
In the rolling cloud, floating in air.
A light cloud resting on the earth,
A rainbow standing in the ocean
Is Jesus, our Redeemer.
By the path from Kahiki to us in Hawaii he comes
From the zenith to the horizon;
A mighty rain from the heavens,
Jehovah, the Supreme, we welcome.
Sing praises to the rolling heavens.
Now the earth rejoices.
We have received the words
Of knowledge, of power, of life.
Gather in the presence of Poki,
In the presence of the ever mighty Lord,
Pray with reverence to Jehovah,
As a mighty kahuna of the Islands,
Who, like a torch, shall reveal our great sins;
That we all may live,
Live through Jesus.
Amen.

That prayer was composed by a heathen priest a few days after the arrival of missionaries bringing a new religion, a religion of

which he knew nothing save what little he could learn in a few days without understanding the matter until later. The method of composition is that of the old Hawaiian prayers, yet he seemed to have grasped the essential feature of repentance and pardon by a Saviour.

The first two lines call to mind the Old Testament expression: "Lord of Hosts," possibly brought all the way from Ur of the Chaldees, a relic of the time when there was a real knowledge of God by the ancestors of the Hawaiians. The rainbow of which Hewahewa spoke was a sign of divine favor or presence; Kahiki is the foreign land from which the missionaries came; Poki was the Governor; Boki a high chief, later guardian of the boy king, Kamehameha III, and one of the greatest forces for evil in early Hawaiian history, or so it seems.

The Kapiolaninui, who was so favorably impressed with the missionaries, was possibly the Kapiolani who became one of the first converts and was much loved and honored and was called "A Mother in Israel."

It was Kapiolani who performed what has been called the greatest feat of moral heroism in all history. Before the missionaries came the tabus had been broken and the idols discarded (seemingly), but the great goddess of fire, Pele, dweller in the fiery pit of Kilauea, was feared and worshipped. To Kilauea went Kapiolani, in spite of the beseeching and tears of her friends and retainers. She ate the ohelo berries, sacred to Pele, and when the priest in charge of Pele's worship warned her of danger, she replied that Jehovah, her God, had kindled those fires and was stronger than Pele. She descended the walls of the pit, knelt on a ledge near the fire and prayed to Jehovah, defying Pele, and by so doing broke the power of Pele.

Just a few words more may be said about Hewahewa before going on with missionary experience, for he is seldom mentioned in Hawaiian history thereafter. The government until the third Kamehameha became a man was in the hands of the queen regent Kaahumanu and the high chiefs, and Hewahewa almost dropped out of sight. When the church at Waialua, Oahu, was organized a number of years later, Hewahewa became an attendant, possibly a member. He had professed himself as a follower of the Christian's God very early, and on June 26, 1822, as the former priest of the old religion, he helped to burn some 102 idols. The late S. B. Dole, former President of the Republic of Hawaii and then Governor of the

Territory of Hawaii, stated that he remembered seeing him still living at Waialua in 1848 an old, wrinkled, silent man. Great changes came in his life: first Hawaii a little world by itself, the chiefs all-powerful, the kahunas ruling the chiefs and himself in later years the highest of the kahunas, then the coming of the white man, with rum, disease, extravagance, dissipation, and ruin; then the missionaries and a true God, a regenerated, reconstructed, well-behaved people, but with the leaven of decay at work, so that doubtless before his death he could see that his people would in time die too.

The story of early missionary work is the story of a long war between Christ and Belial. There were brave, honorable men in Hawaii before missionaries came, but most of the people were a fearful lot, with their rum and immorality, their feeling that (as they saw it) an inferior savage race was to be exploited for their vile and selfish purposes and to their ruin. In their trading and political dealings they preferred to have the chiefs and people drunken and dissipated rather than sober and well-behaved. It is a black and shameful picture that is painted in those days. Heathenism is seldom anything else but bad, but when the vices and passions of what is called "western civilization" is grafted on to heathenism, the results will not bear description.

The missionaries came in time, and they carried with them the real, living gospel, not any diluted social reform and uplift. A primitive people see quickly what is in the heart of man, and the Hawaiians saw at once what was in the hearts of the missionaries and the hearts of the evil men who were trying to exploit them. From the very start the missionaries were the friends of the Hawaiians and the protectors of their government from outside exploitation, and the Hawaiians knew it, even when the kings were dissipated. Not until the governmental corruption of Kalakaua, and then of Queen Liliuokalani, treated to bring ruin did even the sons and grandsons of the missionaries turn against the government, and then they did so only for the country's good.

The Hawaiians in general, and I think I can say the early chiefs in particular, were a generous, open hearted people, preferring right to wrong and good rather than evil, save where they had definitely set themselves to do evil. With few exceptions, the high chiefs turned to Christ in a very short time, and, in spite of more or less backsliding and childish folly, such as might be expected of men and women

just one step from savagery, they brought forth fruits meet for repentance.

The first chieftainess baptized was Keopuolani, one of the widows of Kamehameha, and mother of Liholiho and Kamehameha III. She was the highest born chieftainess in all Hawaii, and was baptized on her death-bed, a loved and honored princess.

But greatest of all figures in those days was the queen regent, Kaahumanu, favorite wife of Kamehameha, sister and close relative of Kamehameha's most powerful counsellors. She was a woman of wonderful personality, and bore in some respect the same relation to Kamehameha that Catherine the Great bore to Peter the Great of Russia. She ruled Hawaii as regent for her stepsons when Kamehameha was dead, and ruled it with an iron hand. Kamehameha had a fiery temper; so had Kaahumanu, and their tempers clashed violently and frequently in former days. Then Kaahumanu would run away with some chief or commoner, and would be brought back, and her companion would be executed. As Queen Regent she was highly honored and feared. She looked upon the missionaries with disdain, and when they came into her presence, she would proudly and scornfully hold out a little finger for them, instead of a hand, as if that were all the greeting they merited.

Then the gospel wore away the hard heart of Kaahumanu. She was born again, the proud, scornful, imperious, sinful Kaahumanu. The Kaahumanu who was new born was called, "The New Kaahumanu." "No longer proud, sinful and fiery-tempered, she became kind and gentle. The last few years of her life were known for a generation throughout Hawaii as "The Days of Kaahumanu." They were days when all was eagerness for the gospel and for the teaching the missionaries could give. All the efforts of "The New Kaahumanu" were given to spreading the gospel.

If one reads present-day accounts of the early missionary work, one may be apt to think that the great work of the missionaries was in teaching the people to read and in giving them education. That is exalting an incidental feature to the place of the main object and effort of the missionaries. The missionaries came to preach the gospel, and *the new birth* was the very starting point of a Christian life. Education was a mere incident, the agency by which the gospel could be gotten into the hands of the people. The experiences in accomplishing this are most interesting.

There are in the present Hawaiian language only twelve letters, though for a time it seemed

that the alphabet would run to fifteen or more letters.

It was exceedingly simple to put the language on paper once the right method was discovered. See here, for example, in the way of syllables:

Start with the letter 'H' and put the vowels and diphthongs after it. You have: ha, he, hi, ho, hu, hai, hau, hoi (pronounced in English Ha, hay, he, ho, who, high, how, hoy.) That includes every possible syllable in the language that contains 'H.' Do the same thing with k, l, m, n, p and w and you have every sound in the Hawaiian language. All the Hawaiians had to do was to learn those combinations of letters and practice with them a little and they could learn how to read. The whole principle of Hawaiian writing could be described on one small page, and it was so described in a missionary printing press set up in Honolulu.

Then when you remember that the Hawaiians had an amazing memory and very quick preception, you can see that learning to read was very simple. The chiefs learned to read, then others learned to read, and were sent out as teachers, and in a very brief time almost the whole Hawaiian people could read, although, as a matter of fact, they remained as ignorant of the outside world as they were before, to all intents and purposes, except where the gospel was given to them direct and they accepted it.

Now, there are numerous features, social, political and economic, that served to make all this process far less simple than it seems. There were the old heathen habits and methods of thinking just beneath the surface; there was the debasing influence of the traders, the adventurers, consuls of foreign governments, particularly the English consul; although for government policy the conduct of the French representatives was the most shameful and disgraceful; there was the demoralizing influence of the crews of whaling ships which came to Hawaii by the hundred; there was the sandalwood trade with China, immensely profitable for the chiefs until the sandalwood was all gone. The people were oppressed almost to starvation by the eagerness of the chiefs to get sandalwood, and the money received from the sandalwood was mostly spent by the king and chiefs in childish extravagance and folly. The missionaries were not preaching and teaching the gospel to a people at rest, but to a people all upset in nearly every way.

However, in all the confusion it is possible to follow out the history of the case fairly well. The chiefs mostly accepted the gospel, and

lived it, in spite of human failings and follies. The people loved and honored their chiefs; they were eager to do just what their chiefs wanted them to do. While the days of Kaahumanu continued, learning and the preaching of the gospel advanced with the utmost rapidity. Note, though, that much of that preaching and teaching was done because the honored Kaahumanu and the chiefs wished it so to be, not because it was in the hearts of the people. In a way it was a false prosperity.

The reckless, dissipated young Liholiho and his queen had gone to England, with Boki (mentioned in Hewahewa's prayer) and two or three other chiefs, and there he and his queen had died. His absence and death and the minority of his brother and heir left the influence of Kaahumanu and the Christian chiefs unchecked; but when Kaahumanu died dark days came. No longer did "all men speak well of you," though such a condition *never* really occurred with the missionaries in Hawaii; but in the new order they found more of the New Testament condition of persecutions and tribulations. It seemed like a dark time, when in reality it was a time of testing, lest through prosperity too many tares should be sown with the wheat.

Kaahumanu died. She left Kinau, daughter of Kamehameha (see last month's account), as guardian of the young Kamehameha and Boki as governor and co-regent. Boki had been a boon companion of Liholiho. Kinau was a Christian, but had not the strength of character needed for her new position. Many of the rules of conduct in regard to drinking, immorality and Sabbath observance were relaxed, and, under Boki, the enforcement of what remained was also relaxed. Kinau fell into dissipation and died, possibly repentant, possibly not, and the young king was drawn into dissipation too. The missionaries and the Christian faith, instead of having the favor of the rulers, were now in disfavor, and those of the people in whose heart the faith had not been born turned from them, too, save as their generosity and friendship kept them otherwise.

And yet "God moves in a mysterious way his wonders to perform." It all was certainly in the providence of God as we now look back on it, and there were striking features in the case, too.

Boki, the governor, the high chief above all others, who seemed to carry most evil in his wake, was stricken with folly. Hearing of some island in the South Seas that was tremendously rich in sandalwood, he bade farewell to whatever natural judgment he had, and

hurriedly got two ships, and set off with a big party of friends and natives to discover that island and reap the golden harvest of sandalwood. The ship he took was wrecked or lost, with all on board, and a few survivors of the other crew got back to Hawaii long afterward, having lost everything they owned. The venture was a complete failure, except that it removed Boki and several of his companions from Hawaii.

Then the carousing, dissipated companions of the young king proved poor company. They cared nothing for the welfare of the Hawaiian people. In fact, the consular representatives of France, England and (I believe) America (though the histories usually glide over that feature), were anti-missionary, and dissipated, and more eager to plunder the Hawaiian government than to help it. Even if the Hawaiian rulers personally preferred rum and dissipation, they had to turn to the missionaries for true guidance, and they knew it. When the young Kamehameha III proclaimed that he had reached his majority and henceforth would rule, he amazed everybody by his announcement that he stood for the kind of rule and conduct that the missionaries supported. He had found that the gospel made safer friends and counsellors than the kind of friends and counsellors with whom he had been associating.

Kamehameha III had serious faults. During a large part of his reign he had a most difficult time with the foreign countries, particularly with France, and, to a lesser extent, with England; but he conducted himself as a wise, prudent and self-sacrificing patriot in those things. In fact, it can be said of the last three Kamehamehas (and of Lunalilo who followed them) that, although they had their failings and weaknesses, they had the welfare of their people at heart, and on the whole deserved to be held in honor and respect.

And now, before going on to the later missionary developments, one word more is to be said about the Kamehamehas and the other high chiefs of a century ago. They were wonderful men. In fact, as I look at their pictures, it seems to me that, judging from the shape of their faces, there must have been some other blood than Polynesian running very strong in their veins. It is a problem. They were race-proud and married only among themselves, although informal alliances with persons of the common people were common. Brother and sister marriages, as has been said, were honorable, and relationship among the chiefs was no bar to marriage. Thus the high chiefs were all closely related.

They were a magnificent people, perfectly formed (in the olden days) and tremendously large. However, after so-called civilization came, their old sports were all forgotten and discarded; there was no more warfare; no more practice with spears, and no more wrestling and boxing, no more coasting down the steep hills on the *holua*. They gave up exercise, and they became enormously fat, and they died. One after the other they died. Sheldon Dibble, early missionary and historian, writing eighty odd years ago, gives the names of the high chiefs of importance. After nearly every name is the statement, "Died, 1823," or, "Died, 1828," or some such date. They died, and they died childless.

Not one Hawaiian monarch after the first Kamehameha ever left son or daughter who could succeed him. When the last one died, a grandson of Kamehameha, there were only two high chiefs who were sufficiently high born to have any real pretensions toward the throne. Lunalilo died (the result of early dissipation) a year after ascending the throne, and Kalakaua, who succeeded him, would never have been given a thought as a possible king a generation earlier, although it is true that he was a high-born chief.

Now, with the death of the late Kalanianole, nephew of Liliuokalani and former delegate of the Territory in Congress, there it not, as far as I know, a single high chief of Hawaii yet living. They were wonderful men and women, but they died, and only the descendants of the common people and the lower ranks of chiefs now remain.

(To Be Continued)

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In efforts to build up programs which contain the new and striking features, the vision of the Sunday School often vanishes. Christmas is celebrated with Santa Claus and lighting effects and gifts more prominent than the Babe of Bethlehem. Easter comes and goes in a blaze of rapturous light, with angels and lilies so far in the foreground that the risen Lord is overlooked. Children's Day becomes a nature festival, with blue sky and running brooks and field and flower ranking above the salvation of the child soul. Rally Day resolves itself into a great hurrah, with banners and badges usurping first place.—*Schuette*.

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The conception of an honest politician is not altogether a simple one.—*Russell*.

Man Not Divine but Human

By Ernest Andrew Timmons, M.D., Columbia, Tennessee



SOME people claim that man is the highest existent life, and that he is still developing into a higher life; they also hold that man is going on toward that divine life which most people attribute to God alone, and that man will finally attain to such a divine life.

According to this theory, man is himself the only real god, and will eventually become perfect in knowledge, glory and power, comprehending in his being all those qualities which theists are wont to assign to the supreme Being, and to Him only. This view looks upon man as a finite god now, and destined, through the evolutionary process, to attain unto the infinite God.

This theory involves two essential features which remain to be proven. One of them is this: Man has to develop through more species in order to become God infinite than he has already passed through in coming up from the amoeba to the position he now occupies; and yet, it must be said, he is showing no marks of progress toward that end; indeed, he is going more or less speedily in the other direction, according to many of the signs of the times.

The other factor that needs proof before it can be accepted is still more staggering. It is this: How did the amoeba itself come into existence? It is the smallest and simplest form of individual animal life known to science. Below the amoeba there is no animal life at all. But between the amoeba and no life there is a great chasm. This is the crux—how did the first amoeba, or germ-plasm, come into existence? And, moreover, how could it, the smallest finite god, ever get started on its long journey to become the infinite God? Such an achievement would overtop all the miracles described in the Bible; and, besides, it would be a miracle of infinite absurdity.

It is reasonable to conclude that, if there is no god save man, then before his remote ancestor, the amoeba, came into existence, there was no God, and hence there were no living beings. All must have been a chaos and a blank. And there is just as broad and deep a chasm between no life and the simplest vegetable life as there is between vegetable and animal life. Indeed, as far as physical science goes, that gulf is unbridgable. Both the Bible and science reveal the patent fact that there was a time when no life existed on the earth. Both also reveal the fact that time was when

there was even no earth. Both teach us that this planet as it now is is made up of various formations, and that there was at some time a creation of physical life on its surface. Both the Bible and science clearly teach that these things were done prior to man's beginning as an "amoebic god." Let us note the logical inconsistency and impossible character of the theory now at issue.

Inasmuch as the earth was formed and life was started upon it, both events must have preceded the existence of any organic life upon this planet. This is a fact that cannot be denied. Then what formed the earth? And what initiated the life it bears? Yes, I repeat, what did it, or who did it? Those who hold man to be the sole god must believe the formation of the earth to have been a mere accident and the spontaneous generation of life to have come about by mere chance; then, too, man himself must be the result of mere fortuity. But the true science and reason have exploded that theory. It is utterly untenable, as the following course of reasoning must show.

Through the manifestation of things and the working of science there are revealed to man Time, Space, Matter, Force and Mind as five separate and distinct features of the universe. All of them are basic features—the same as basic entities. All of them play their several parts in the economy of our earth. But of the five features named the only ones that are effective in their relationships are matter and force and those powers of mind which are able to bring about changes in the relationships of matter and force. There is no obliteration of any of these basic features. The only obliterations pertain to their relationships, which, as has been seen, are subject to change.

Man's knowledge on earth is limited to his stay here from his birth to his death. For this reason man is a created being. He is just a compound of matter, force and the endowment of mind. When he dies, his portions of matter, force and mental endowment turn back by dissolution to their basic features—matter to matter, force to force, mind to mind. Not one of them is annihilated. Not an atom of matter is destroyed, not an ounce of force is lost, not a power of mind is eliminated. Man has simply been reduced in all his parts to his basic elements. All these inductions are founded on real science.

Pursuing our thought further, we note that

time is the *When* things are; space is the *Where* they are; matter is that inactive entity upon which force acts; force is that active entity which acts upon matter and upon itself; mind is that intelligent entity which plans, directs and executes the things which are to be accomplished. Science and reason make clear the fact that all five of these features are separate, distinct and basic in a world such as ours is; and, as such, they are indestructible. Surely it is scientific to say that with these basic entities changes are made only in their relationships, and that no portion of any entity is ever destroyed in the sense of being annihilated.

We are in the depths of real science now. What power does science know that could create the earth and begin life upon it? All life is composed of matter, force and the mental elements connected with them. Science teaches us that no force, power or mind can excel itself. This is the strict order of science. Whatever force, power and mind do must be within the limits of their strength. None of them can go beyond those limits which are determined by the very nature of things. But spontaneous generation would mean that life sprang from non-life; therefore it would be getting something out of nothing—which would be a scientific and philosophic absurdity. *Nothing* would be accredited as excelling itself by supposing it could accomplish such an exploit.

Therefore, spontaneous generation loses out here, and is proven to be impossible. Basic Life, prior to the beginning of physical life, stands boldly and irrefutably to the front, and must be the ultimate Cause of all organic existence on the earth. And man, the crowning work of that supreme living Cause, came into being by an act of creation and specific endowment of Basic Life.

Through a study of the propagation of life, science reveals some open facts in connection with the beginning of physical life on our planet. The well-known natural order of "like reproducing like" gives a clear indication as to how life got started. Where crossing of species is made successfully, hybrids are the result. But those "off" brands do not reproduce, or else they revert to their original species or run out altogether. And let us bear in mind that such crossings are the result of the work of man, and are not due to the efforts of the lower species themselves.

In this respect the Bible proves itself to be on the side of true science. It asserts plainly the cardinal principle that the very nature of living things is to reproduce "after their kind," and we see that nature adheres to this divinely

prescribed order. This being so, there is no possible way of explaining the origin of the various types of life except by the creation of the original germ-plasm and direct creation of each. The decided advantage of this interpretation is that it assigns an entirely adequate and rational cause for the grand effect, namely, the beginning of life and the origin of each specific type by creative acts of a Supreme Power and Intelligence.

Perhaps we might admit that the Creating Basic Life could as easily have evolved all kinds of life from the simplest form or forms, holding back and stabilizing the standard types all down (or up) the line to man, had He preferred to do so; but the Bible gives no hint that such was the divine method. On the other hand, it plainly alleges that God's method was by successive and progressive acts of creation; and that agrees best with science and reason.

Therefore Basic Mind, which existed prior to be the beginning of man and all other living organisms, is also Basic Life—yes, and Creative Life. It is God Himself, the eternal, self-existent, *living God*. It is not man. God is the only Entity Infinite of intelligence. He exists always. He comprehends all things. He plans all things. He executes all things. He knows all things. Yes, He is the Eternal Who—the Being who co-exists with Limitless Time and Boundless Space. He holds in the palm of His hand, so to speak, all the basic matter and basic force of the universe, and moulds them into planets, solar systems, Milky Ways, and all physical life wherever it is found. In science God must be accepted, and is accepted by those who think deeply, as the Basic Mind and the Basic Life—the Creator of all finite minds and forms of life.

Law, order and symmetry existed before man came into existence. Had there not been these three, he would not be here. God created the world and with it established all the harmony and order in it. Then He created man, and placed him in the midst of the environment for which he was given a being on the earth. Our advice to people is, Get acquainted with God, and then you will believe and know that you were made in His image and not in the image of a monkey or an ape.

Observe the kind of a creature that man is. He is the highest order of creation on this earth. Within his own mental conception are time, space, matter, force and mind. He is possessor of portions of all five of these basic elements; and he knows it as well as he knows anything. He is aware, too, that all five of

these elements were here before he came upon the scene of action, and they will still be here when he has passed into the great Beyond. This leads him to know that he was created; that he is not eternal in himself as is God, his Creator. Having had a beginning, he knows that some power other than his own must have given him his existence. Indeed, having some creative power of his own, and knowing that this power is within his own mind, he reasons rightly that creations and their executions can come only from mind. Thus man can see that Basic Mind put him here and that nothing else did it, or could have done it. Again this conclusion agrees with the clear teaching of Holy Writ.

Another matter stands to reason. Man's restoration to another life (that is, a resurrected life), when he shall know himself as he is known and others as they are known, is solely and fully within the power and decision of the Basic Mind. Surely, the Basic Mind, who gave man his original being, can very easily

bring man forth again, with all his mental faculties in as full operation as they are now, and even endue them with fuller and more glorious powers. Reason leads to this conclusion, and it tallies beautifully with the teaching of the Bible.

Now, our conclusion is that a created being cannot excel or equal its Creator. The creature must be, by the very nature of the case, inferior to its eternal and self-existent Maker. Thus as far as man, either here or yonder, is concerned, he is not God, has never been God, and cannot become God. He is human, not divine, even though, when in harmony with God, he bears on his human nature the divine image. He is the product of the Basic Mind, and therefore must always remain subject to the decisions of the supreme Mind or Being who created him. The Bible teaches this holy doctrine, and science, as far as it can say anything on the question, corroborates the Biblical doctrine.

Dr. Clark Arouses a Furor Among Evolutionists

By Frank E. Allen, Hopkinton, Iowa



R. AUSTIN H. CLARK, noted biologist of the Smithsonian Institution, has been frequently quoted recently concerning what has been termed his "new idea" of evolution. Statements have been quoted by the press from Dr. Clark in which he is reputed to have said: "Man appeared on earth before the dawn of history substantially as he is in the present day. There is no evidence which would show man developing step by step from lower forms of life. He appeared suddenly in substantially the same form as he is in today. There is not the slightest evidence of his existence before that time. There are no such things as missing links. Missing links are misinterpretations."

Furor Aroused

The reporter, in connection with the quotation of such statements, says: "Dr. Clark's theory, arrived at after a lifetime of study in all parts of the world, is expected to create a furor in scientific circles as Darwin did when he published his ideas on evolution. He has just announced his theory to the scientific world in the *Quarterly Review of Biology*.

Deals with Animals Only

In his article in the *Quarterly Review* Dr. Clark does not refer to the evolution of man.

The article is entitled, "Animal Evolution," and the author does not pass over into the subject of the evolution of man as one might infer from the reports in the daily press. He evidently did speak of the evolution of man when interviewed by reporters and in a subsequent article which he wrote by way of explanation, but not in his article in the *Quarterly Review of Biology* on "Animal Evolution." We mention this in order that those who desire to quote Dr. Clark may do so advisedly.

Article Technical

The larger part of Dr. Clark's article is very technical and may be summed up in his own words in an article which he wrote a few days later for the public press. "So wide are the gaps between these various types of humbler creatures that these cannot be arranged in any sort of evolutionary line. But they seem to fit perfectly well into a somewhat complicated diagram showing each to have affinities with several others, not merely with a single one. This portion of the idea is wholly new; but it is very technical and it deals with creatures with names familiar only to specialists in zoology. It might possibly be described as an exaggerated application of the views of De Vries."

In the article under discussion (*Quarterly Review of Biology*, December, 1928, p. 523),

Dr. Clark says: "It has been pointed out that all organic forms may be interpreted as falling under one or other of the six systems of crystallization. All animals, the great majority of the protozoans and the early stages of other types, are ultimately reducible to the isometric system, with three equal axes at right angles to each other, and throughout the animal kingdom there is a marked tendency for the adults of the more complex types to revert to this simple form."

The mechanical grouping of organic forms to fit them into a "complicated diagram," which is "very technical," need not occupy our attention in this review. We are concerned mainly with the author's inferences and conclusions concerning "Animal Evolution."

No Forms Abnormal

Dr. Clark holds that "in the animal world no forms are really aberrant or abnormal. The individuals we regard as such are merely unusual under present-day conditions. Let conditions change, and a so-called abnormal form in any animal may prove to be better fitted to exist and so may replace the present normal form" (p. 527).

These unusual statements are worthy of serious thought, though we cannot wholly accept them. The abnormal types may be used in the explanation of evolution, as Dr. Clark shows later. It is difficult, however, for one to imagine conditions such that a two-headed calf or a club-footed boy would fare better than the normal individual.

Re-defines Species

"The accepted definition of a species," says Dr. Clark, "is an assemblage of individuals which agree with each other in form, size, color and other characters, in one or more of which they constantly differ from related assemblages of individuals, which normally and freely interbreed, and which transmit to their offspring their proper characters unchanged, or with that little modification which is due to conditions of environment."

"This definition is much too narrow," declares our author. "A species must be considered as represented by the so-called normal type plus all of its variants and aberrations, whether occurring naturally or induced by changed conditions."

"In any kind of animal the normal type, so called, at every stage represents merely the present actuality. The variants and the aberrations represent the potentialities, and with changed conditions any one or more of these

may become an actuality, replacing the normal form, representing it in another region, or representing it in the same region under different ecological conditions" (p. 529).

Dr. Clark is here on the right track. A great deal of the argument concerning evolution has been caused by too narrow a definition of a species. If one looks upon a variety as a species he may see changes of variety which he regards as transformation of species. Judge Logan, for instance, said he had found a new species in the Loganberry, when he had found merely a cross between the blackberry and the raspberry, a new variety of *Rubus* family.

Animals Always Complex

"All animals originate," says Dr. Clark, "from single cells. Some remain all their lives as single cells, while in others the original single cell becomes a more or less complex mass of cells. Assuming that the earliest animals, like those of the present day, began life as a single cell, there are three alternatives which subsequent development might follow. There is no reason for believing that these three paths were not followed simultaneously, that is, that animal life did not from the first develop in three divergent ways" (p. 529).

The three paths of development which Dr. Clark points out are extremely general and artificial, and there is no reason for assuming that animal life did not from the first develop in more than three divergent ways. However, the assumption of Dr. Clark as a theory would undermine the usually accepted theory of evolution.

Again Dr. Clark says, when speaking of radial symmetry as represented by the hydra and allied creatures (p. 530): "There is no logic in the assumption that the earliest animals were single-celled creatures of the protozoan type." Later he continues (p. 531): "All animals arise from a single cell; therefore we say that the single cell is the fundamental feature of the structure of all animals. But if this is true, then it is equally true that the gastrula, or the radially symmetrical element, is the fundamental feature of the structure of all the bilaterally symmetrical animals."

Important Conclusions

We are especially interested in Dr. Clark's conclusions. We would have wished that he had gone more into detail under the heading, "The fossil record," but his conclusions are quite definite and decidedly at variance with the usual evolutionary theory.

Our author reasons: "If this is a true deline-

ation of the facts, it would naturally follow that, at its very first inception on the earth, animal life assumed essentially the form in which we know it now" (p. 538). "The earliest aquatic fauna that we know, that of the Cambrian rocks, was in its broader aspects singularly similar to the aquatic fauna of the present day. Every one of the numerous component species falls at once within a definite phylum as outlined by the living forms, and in a definite class within that phylum. Many of the species can be recognized as members of families still existing, while a few may be assigned even to recent genera."

This statement is of special importance since it is among sea animals that Dr. Clark has specialized.

After mentioning a number of types as examples, our author continues: "This long list of animal types represented by the fossils of the Cambrian and immediately succeeding rocks can have only one meaning. It shows conclusively that as far back as Cambrian time the status of the animal world was, in its broader features, just what it is today. So we see that the fossil record, the actual history of the animal life upon earth, bears us out in the assumption that at its very first appearance animal life in its broader features was in essentially the same form as that in which we know it now."

Creationists Correct

Dr. Clark continues: "Thus so far as concerns the major groups of animals, the creationists seem to have the better of the argument. There is not the slightest evidence that any one of the major groups arose from any other. Each is a special animal complex, related, more or less closely, to all the rest, and appearing, therefore, as a special and distinct creation."

No Evolution in Major Groups

The last paragraph runs as follows: "In conclusion, we may say that, while in many of the numerous major groups of animals we can demonstrate a constant change from age to age, evidenced by an increase in diversity and a more delicate adjustment to environment, among these major groups themselves we can see no fundamental change whatever. Ever varying in the finer details of its manifestations, in its major features animal life has from the very first remained unchanged" (p. 540).

Dr. Clark Explains

Since the above article was written, in view

of the wide publicity which it has received, Dr. Clark has written an article by way of explanation for the United Press. It is written in simpler language and covers a wider field, including his view concerning men. He says:

"While the idea of linear evolution involving a time element is in general quite valid within restricted groups, as, for instance, in the horses, yet it must undergo a certain modification, for gaps are found in all of these evolutionary lines which seem to be real; that is, were never, so far as we have been able to learn, bridged by so-called missing links."

Cats Never Became Dogs

"It is obvious that the gap between cats and dogs and their immediate relatives is quite broad, and it remains broad throughout the fossil record. Cats never became dogs; but both are carnivorous mammals.

"Between the backboneed animals and the invertebrates, such as the insects, the gaps are very broad, and those peculiar types which are intermediate between them are widely different from either.

"Between the invertebrate groups, as insects, shells, starfishes, and so forth, the gaps are still broader. These gaps go back unchanged to the earliest fossils that we know, so that, so far as these creatures are concerned, we have no justification in assuming a time element in the evolutionary process."

Man Always Man

"Regarding man, he is in structure very close to the manlike ape, but no link between the two ever has been found, and I do not believe that such a link ever existed. Of course, there may have been such a link, but until this is proved, we have no justification in denying the known facts and assuming its existence. So far as our knowledge goes, man appeared on earth in substantially the form in which we know him now."

Bible Students Encouraged

As concerning the Toronto pronouncement of William Bateson, so concerning the recent statements of Dr. A. H. Clark, a number of scientists are ready to leap into the arena to compass his fall and to assure the public that his theories are dead. Dogmatic evolutionists have often insisted that there is not a single qualified biologist who denies their theories of evolution. They do not consider a man qualified who does not agree with them. Now we hear the same swan song from Maynard Shipley, president of the Science League of Amer-

ica. He makes little of Dr. Clark's standing, and asserts that his views will not be taken seriously. Thus prophecy is again fulfilled concerning scoffers.

Dr. Clark would not have been given space in the *Quarterly Review of Biology* if he had not been considered a qualified biologist. This is one of the most technical and high-priced scientific magazines. Dr. Clark's record, experience, writings, and present position in the Smithsonian Institution indicate his standing as a biologist.

There are hundreds of other qualified biologists, anatomists and geologists who do not ac-

cept the theories of evolution as so commonly held. Some of these are as eminently qualified as Dr. Clark. Some do not care to speak for the public press, and unless they speak under special circumstances, they do not receive a wide hearing. Some of those who do speak on behalf of the Creationists, as Dr. Clark does, give great encouragement to those who continue to place absolute confidence in the Word of God. Those who uphold the view of special creations hold the view which is most reasonable, more clearly substantiated by known facts, and unquestionably taught in the "Impregnable Rock of Holy Scripture."

Ten Reasons Why I Know the Bible is the Very Word of God

By William E. Biederwolf, D.D., Monticello, Indiana

The Superiority of its Teachings



WE HEAR a great deal about comparative religion. It is all right so far as the Bible is concerned, because the more it is compared with the sacred books of other religions, the more it will be seen to contain not a comparative religion, but as Joseph Parker once said, "the superlative one."

The Koran teaches that the mountains were created to keep the world from moving. The Hindoos are taught that the earth rests on the back of an elephant and when the elephant moves the result is an earthquake. The Chaldeans were given to understand that Bel, the Supreme Deity, cut off his own head and from the drops of his blood men were formed.

But what a contrast is all this with the simple and yet sublime words of Moses: "In the beginning God created the heavens and the earth?" and the surprising statement of Job that God "hangeeth the world upon nothing?" How did the Patriarchs find out that the stars could not be numbered for multitude? Ptolmey said there were only 1026. Christ said that at His coming some would be sleeping and some working in the field. It looks like He thought the world was round.

But when we spoke of the superiority of Bible teaching, it was the ethics of the Bible we had in mind. While the Bible makes many remarkable statements which the latest science has shown to be in closest harmony with actual fact, the Bible nevertheless has not been given to us as a treatise on Geology or Astronomy or

any other science. But it has been given to us as an authoritative and exhaustive teacher of ethical and spiritual truth.

And just here there are two songs the skeptics always sing. One is that the Bible contains statements that cannot, with delicacy, be read to a mixed audience. Well, this is true, and Bob Ingersol used to go around reading a few verses from the Bible and then stop abruptly and slam it down and apologize to his audience by saying, "I don't dare to insult your intelligence and decency by reading further," and of course every man in the crowd living a licentious life would applaud him to the echo.

But the things referred to were never intended for a mixed audience; just as there are many things in books on anatomy and other books that you find in the library of any physician which were never written to be read to a mixed audience. But this is no evidence that the books do not contain the truth and should therefore be cast out as misleading and corrupt.

Indeed, one of the strongest evidences that the Bible, unlike these other books, is from God, is this very fact. When a man writes his own biography he leaves out of it all of the mean tricks he ever did, and he puts into it all the good things he thinks he ever did, and when you read it, you say, "What a fine man he must have been." About the same thing is true when somebody else does the writing.

You tell me that Noah got drunk and that David committed adultery. Yes, but what of that? Did no one else ever do these things, or curse and swear like Peter did? If you expect

to read only about angels in the Bible, you must remember that even they have been known to fall.

But do you suppose that if the histories of these men had been written by some noted biographical expert and revised by a committee of ecclesiastical *literati*, that ever a word would have been said about Noah's drunkenness and Abraham's lies and Peter's profanity? No. Human biographies are not written that way. But when God tells the story of a man's life He lets the world know the truth about him. And so the very record bears witness that the Bible came from God.

The other song of the sceptic is that ethically considered there are other books just as good and in some respects better than the Bible. And when you ask him to name them, he begins to tell you at once, and of course, of Buddha, Confucius, Zoroaster, Mohammed, Socrates, Seneca and other pagan philosophers.

There are, however, a few things to be noted just here:

1. That a good part of the Bible was written centuries before these men ever lived, that every ethical truth known to the world today may be found in germ at least in the Hebrew Scriptures, that these men were to some extent familiar with the same and that without doubt got much of the better part of their teaching from it.

2. We have conceded too much. I know that great truths fell from the lips of the ethnic seers, and that the non-Christian religions have many ethical utterances worthy of profound admiration. But take the teaching of Jesus about the great fundamental ethical conceptions, such as love and truth and purity and duty, and where in any non-Christian religion, or when on the lips of any non-Christian teacher, did the world ever see or hear moral philosophy so profound, so radiant with divine glory, and so God-like as that which came from the heart and mind of the marvelous Man of Galilee?

3. The Bible contains all the moral and spiritual truth there is, while no other one book contains more than a fractional part of it. 4,000 have rolled away since much of the Bible was written and nearly 2,000 years have gone since the pen that wrote the last word dropped from the hand of John in the isle of Patmos, and yet there is not a single moral precept in possession of the world today that is not to be found in its essence at least upon the leaves of that Book.

You can gather up all the truth found in all

the moral philosophies and ethical disquisitions outside of the Bible since the world began, and if you destroyed every page from which a single such truth has ever gleamed, we would still have in the Bible all the truth of this character which God Himself could impart to the human soul. And if there is any exception I have never heard of it or known it.

4. In the Bible, nothing but the truth is found. But in these other writings there is a lot of untruth.

I know that Aristotle had many fine things to say about benevolence and duty, but I also know that he urged upon the state the duty of throwing the unfit infants to the wild beasts out on the mountain sides.

I know that Marcus Aurelius discoursed finely about fortitude, temperance and justice, but I also know that he held it right to feed people to the lions for no other offense except that they were Christians.

I know that Socrates taught us much about submission to the will of Providence and showed us in his own martyrdom something at least of the spirit in which a man ought to die, but I also know that he had some things to say about the propriety of public prostitution, great and glorious a soul as he was.

I know that Confucius finely emphasized a man's duty to his fellowmen, but I also know that he taught that under circumstances a lie was justifiable and did not hesitate to acknowledge that he sometimes practiced what he preached.

I also know that Mohammed's heaven was little more than a Turkish harem, a sensual feast of sparkling wine and still more sparkling eyed and finely figured young women.

And so the gems of truth in these ethnic religions and philosophies are like diamonds in a bucket of pitch, and one is apt to get his fingers smeared going after them.

But the Bible contains not only truth but truth only. Science has turned its critical, microscopic eye, upon it, but it has never yet been convicted of essential error. Its ethical code has undergone the closest scrutiny of moral philosophers and not a flaw has been discovered in all its matchless precepts. How can you explain this in any other way but that the Bible is the Book of Books, the one divine Book that comes from God, while these other books have come from men? It is the one great Book of Truth. No better definition has ever been given of it than the one given by Locke. "It has God for its Author, salvation for its end, and the truth without any mixture of error for its matter."

And the Bible is its own best commentator.
Of course,

"The owlet Atheism,
Sailing across the sky with obscene wing,
Drops his blue fringed lids,
And hooting at the glorious sun
Cries, 'Where is it?'"

And so the man who comes to this blazing sun of light and truth with eyes that are blind with prejudice and a heart calloused with unbelief can never find the glorious things revealed upon its blessed pages; but any man who comes disarmed and with the humility which becomes the honest searcher after God, such a man can no more doubt the divine inspiration of that Book and its consequent infallibility than he can doubt his own existence in the universe round about him.

When Alexander the Great stood before Diogenes, as he sat by his tub, the general asked the philosopher what he could do for him. And Diogenes rather grimly replied, "Simply get out of my light." And so leave a man alone with this Book without any intruding shadow of suspicion or doubt or destructive criticism and he will know that what is before him comes from God.

And perhaps a bit of advice like this may not be amiss for the man who scoffs and thinks it an evidence of superior intellect to criticize what God has revealed for the man's own good.

It is said that on a certain occasion a young member of Parliament was at the same house as the giant-minded Carlyle, and supposing Carlyle to be an unbeliever like himself, made some flippant remark about the Bible and the Christian religion. "Young man," said the giant-minded Carlyle, "I recommend you to retire to your chamber without delay, there to open your Bible, to go upon your knees before God, to ask for a better understanding of these matters, and not to rise until your prayer is answered. I believe you will then find yourself a happier and a wiser man."

Within this awful volume lies,
The mystery of mysteries.
Happiest they of the human race
To whom God has granted grace
To read, to fear, to hope, to pray,
To lift the latch and force the way.
And better had they ne'er been born
Who read to doubt, or read to scorn.
—Scott.

NOTE—This is the third of a series of eleven articles by Dr. Biedervolf on "Ten Reasons why I know the Bible is the very Word of God." The introduction appeared in the April number.

A Darwinian Interpretation

By the Reverend D. L. Chapin, Kingston, Ohio



HAVING read for the second time Shailer Mathew's recent book, *The Spiritual Interpretation of History*, we find that it is really the Darwinian interpretation of history, and should be so called. On page 38 the author says:

"Just when and where the first reasoning man emerged from the *melee* of animal evolution we do not know, nor is it important that we do know." On page 107 we read: "The cross is the symbol of the sacrificial social mind." Why does he not say just what the Bible teaches: "Christ died for our sins, according to the Scriptures"?

On page 123 Dr. Mathews holds that man descended from an ape-like progenitor. Again he says (p. 40): "The foxes have holes and the birds of the air have nests, but the sons of men have built to themselves cities." But is that what our divine Lord said? No; this is what He said: "But the Son of man hath not where to lay His head."

We are acquainted with a Sunday School teacher in an old and wealthy county seat who

attended the New York Chautauqua and heard Dr. Mathews speak there. At the close of the service she asked him whether he thought she ought to teach her daughter such doctrines as he had taught. "Oh," he said, "I will give you a book that will make it plain." She read the book, but says that it did her not one particle of good.

A Christian railroad man, just retired from business, said to us: "If we are to believe that men are descended from the brutes, then they will act like brutes, live like brutes, and die like brutes." Yes, we believe, too, that this will be the effect of the teaching of the doctrine of evolution if it ever comes to be generally accepted.

* * *

You have cramped your life, you have made it small and narrow. But never dare to think that this was God's plan for your life. He drew his architecture on a lordly scale. . . . He built you to be "temples of the Holy Ghost."—*Phillips Brooks.*

THE SANCTUARY

The Third Temptation of Christ

By Clarence Macartney, D.D., Pittsburg, Pennsylvania

*If thou wilt fall down and worship me.—
Matt. 4:9.*



WHAT is the greatest temptation to which man is subject? In his amazing book, *The Temptation of St. Anthony*, Flaubert, makes the temptation of the flesh the most terrible of the temptations to which St. Anthony was subjected. When this flame begins to run through the veins of a man, it eats up in quick succession his judgment, his honor and his innocence. The vast multitude of those who have been slain in the battle with fleshly temptations bear witness to its power.

But if we are to judge from the climax of the temptations of our Lord, the most powerful temptation to which He was subjected by the devil was the temptation of power and sovereignty. This, for great minds, will always be the greatest temptation, for man was created in the image of God, to have dominion in this world. In the other two temptations, the devil tempted Christ, first through the flesh to turn stones into bread. Then, taking Him to a pinnacle of the Temple, he tempted Him to make a theatrical display by casting Himself down, and thus test God's care for Him. Foiled in these two attempts the devil, throwing off his disguise and staking all upon one last throw, took Jesus to the top of an exceedingly high mountain and tempted Him to fall down and worship him.

And he led Him up and showed Him all the kingdoms of the world in a moment of time.

And the devil said unto Him: To Thee will I give all this authority and the glory of them, for it hath been delivered unto me and to whomsoever I will, I give it. If thou therefore wilt worship before me, it shall all be thine.

Perhaps on some high mountain such as Tabor, or Pisgah, whence He could command a panorama of the land to the east and the west, to the north and to the south, for many a league, Jesus was standing as the devil told him of the splendor and the glory of this world. In a moment of time, Nineveh, Babylon, Persia, Egypt, Greece, Rome, and all the world empires yet to come, flashed their pomp and

splendors before the eye of Christ. All these kingdoms and the glory of them, the devil says he will give to Christ if He will fall down and worship him.

Satan made an explicit claim to authority in this world, for, he said, "It hath been delivered unto me and to whomsoever I will, I give it." The reality of the temptation depends upon the truth of that statement by the devil. One might say that he was deceiving Christ into thinking that he could give him any of the kingdoms of this world, and that here, as elsewhere, the devil was a liar. But it is to be observed that when Christ rejects and repudiates the suggestion of the devil, he does so, not upon the ground that the devil had no kingdoms to offer him, but, upon the ground of the wickedness of the terms upon which he proposed to deliver them unto Christ.

This raises the question as to Satan's power in the age and in the world. Undoubtedly, it is very great. He is spoken of as the Prince of Darkness, the Prince of this world, and the Ruler of the Darkness of this world. Christ said that he came to cast him out, to pull down his stronghold, and spoil his goods. When the Seventy returned after their first preaching tour, and told him of the miracles they had wrought and the demons they had cast out, Jesus rejoiced in spirit and cried out, "I saw Satan as lightning fall from Heaven!" These statements as to the position and the power of the devil in human society are certainly matched and ratified by a survey of the injury which has been wrought to mankind by evil in the past, and by a contemplation of the dreadful havoc wrought by sin in the world today. Always there is a principle of evil opposed to the good. Evil cast out in one form, has strange revivescence, and appears in some new form. When, like the beast of the Apocalypse, he has received his death stroke and has been cast into the abyss, lo! he emerges again with his death stroke healed and leads astray the sons of men, whose worship he secures. So evil is always at work in the world, its death stroke ever being healed, its opposition to truth and to righteousness never for a moment of time abating or

subsiding. When we place this fact of the ravages of evil in the world and in human hearts side by side with the statement of Christ and of His apostles about the work and the reign of Satan in the world, one seems to explain and interpret the other.

Satan offered our Lord the kingdoms of this world and the glory of them upon condition that He fall down and worship him. Wherein was the power and the appeal of this third temptation? To understand this we must remember that Christ came into the world to secure its sovereignty and its government. All this had been promised Him of old. In the Second Psalm, God says to His Son, the Messiah, "Ask of me, and I will give thee the nations for thine inheritance and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Christ had come to take the glory and the sovereignty of the world. But how was He to secure it? By the path of humiliation, self-denial, suffering, agony and death. His only earthly throne was to be the Cross, the Cursed Tree; His only earthly coronet, the crown of thorns. Now the devil tempts Him with an easier way, a short cut, to world dominion. Instead of asking it of God, he could have it by asking it of the devil.

It little matters whether or not we take this temptation of the devil as meaning a literal bowing of the knee on the part of Christ or not. It may well have been that what was suggested to the mind of Jesus was that He should make his way to world empires by following in the path of world conquerors. This is the idea of Milton where he deals with the third temptation in *Paradise Regained*. There the devil tempts Christ to put Himself at the head of an army, and by the flashing of the sword and the glitter of a tiara find his way to world dominion. How powerful the temptation was, we could never know, unless we knew to what extent our Lord shrank from the humiliation and agony and death which were before him. Now the devil tells him, as he shows him in a moment of time the glory of the world, that he will heap upon him all the power and splendor of Sesostris, Caesar and Alexander, Cyrus and Nebuchadnezzar.

"The temptation was made in a moment of time." In the same "moment of time" our Lord indignantly and finally repudiated the temptation and defied the tempter, saying, "Get thee behind me, Satan! for it is written, Thou shalt worship the Lord thy God and Him only shalt thou serve." Then the devil leaveth Him

and went back to hell, whence he came, while heaven's gates were opened, and angels, Mark and Matthew tell us, came down to minister unto Him, and to salute Him, Who, by His victory in this three-fold trial had won His right to be the Redeemer of a lost world.

Just what does this temptation mean to you and me? In so far as it marked the final victory of Christ it means everything to us, for it lets us know that He who was to be our Redeemer, although tempted in all points like as we are, was yet without sin. It was a sinless, spotless offering which was offered up upon the altar of Calvary.

In human life this third temptation has its counterpart when men are tempted to secure, or having secured, to hold, the things which they desire and covet in this world, at the price of lowering the flag of their principle or accommodating their conscience to questionable means for the sake of even a worthy end. To do this is to bow to Satan. Always that conflict is going on on these battlefields of human hearts where, as of old, Michael and the devil are disputing over the body and soul of man.

The sweep and the power of this temptation we see, first of all, in the way in which men seek or secure the places and the possessions of this world. When Macbeth suddenly had his ambitions stirred and saw an opportunity to become king by assassinating his faithful lord and yet drew back from the dreadful crime, his more cold blooded wife said to him:

Thou wouldst be great;
Art not without ambition, but without
The illness should attend it.

What is the illness which should attend, and generally does attend, worldly ambition? A willingness and readiness to lower one's principle and to silence one's conscience for the sake of securing some worldly aim or end. The devil is always saying, "All this will I give thee, *if* thou wilt fall down and worship me." The political powers behind the throne say to an able young man, "We will make you judge, *if* you will acknowledge and obey the machine." Or another man is told, "*If* you will guarantee to make certain appointments, or advocate certain measures, we will see that you are elected governor." Or again, "*If* you will give your patronage to certain designated persons and be the mouth-piece for certain designated interests, we will see that you take your seat in the hall of the Senate of the United States." Whenever a man rises to high place where he can exercise high worldly influence, the question at once presents itself, "What hostages has he given to fortune? What pledges has he made?"

The story of political life bears a sad witness to the reality and the power of this temptation when the devil says, "If thou wilt do this, I will give thee thus and thus." Although recent biographers have tried to make out a different case for him, the verdict of history will probably be that of the contemporaries of Webster, who were convinced that for the sake of getting Southern votes in conventions for the nomination to the Presidency, Webster advocated what he did not conscientiously believe. When the compromise measure was up for the introduction to the union of California and New Mexico, Dr. Furness, of Philadelphia, wrote to Webster, saying,

Pardon me, this intrusion, and the boldness implied in the address. But I must bear the folly of the presumption, for I cannot but obey the impulse that I have long felt to express to you, sir, my deep conviction that if Daniel Webster would only throw that great nature which Heaven has given him into the great cause of the world, the cause of human freedom, his fellowmen would behold such a demonstration of personal power as it is seldom given to the world to witness.

There is no reason to doubt that had Webster done this and thrown his great gifts and personality into a fearless advocacy of the measures looking towards the abolition of slavery, the whole world would have seen a marvelous exhibition of personal power and influence.

But Webster's answer was his "seventh of March Speech," in which he denounced the Abolitionists and said he would let California and New Mexico come in without any provision regarding slavery, because the law of the formation of the earth forbade slavery ever going there. Who, he said, would take slaves and settle there? He would not take pains to reaffirm an ordinance of nature, nor reenact the will of God. When the news of that speech was flashed over the wires, men who had adored and loved and followed Webster groaned in their spirits, and not a few shed tears. To men like Horace Mann and Theodore Parker and Henry Ward Beecher, Webster was Lucifer descending from Heaven. In his reference to the speech, Henry Ward Beecher said:

Ah! how soon has he forgotten his own great words! It was spoken as only Webster can speak; and when I remember that prediction and turn to this law, I cannot but cry out in the deepest sorrow—Oh, Lucifer! son of the morning, how art thou fallen! I would not speak harshly of Daniel Webster—the time was when there was no man I so much revered; and for statesman's genius, for stature of understanding, there is no man on the globe, since the death of Robert Peel, who is his equal. No, I would not cast stones at him. I would rather do as

did the sons of Noah, and going backward cast a cloak over his nakedness. And yet when, in these times, every one has to step over, or through, or around Webster, I cannot but allude to him, and I say that much as I revere him, much as I am proud of him—and I *am* proud of him for his noble intellect, encased in such a noble frame—yet Liberty is dearer, Truth is dearer, Christianity is dearer.

Even the most ardent defenders of Webster will wish that this incident of his life could be expunged from the record. Humiliation and retribution came in the convention of 1852 when the "Southern brethren," as Webster termed, them refused to give him their vote in the convention.

No citizen of England ever exercised, before or since, the power of Cardinal Wolsey, Henry the VIII's great minister. But when, after his long and extraordinary reign, he fell from power, and came to die, he said:

My robe,
And my integrity to heaven, is all
I dare now call mine own. O Cromwell, Cromwell!
Had I but served my God with half the zeal
I served my king, he would not in mine age
Have left me naked to mine enemies.

The real kings and rulers of history, after all, are not the Pharaohs and the Nebuchadnezzars and the Pilates and the Neroes, but Moses, who chose affliction with the people of God, rather than be called the son of Pharaoh's daughter; Daniel, who put his loyalty to the God of Israel above the favor of Nebuchadnezzar and Darius; St. Paul, the prisoner of Christ before Nero; and Jesus, the Truth incarnate before Pilate.

George Romney, the great English portrait painter, at the age of nineteen impulsively married a young woman who had nursed him through a fever. Then having heard Sir Joshua Reynolds say that marriage spoils an artist, he deserted his wife and two children in the north, and went to London to pursue fame as an artist. He scarcely saw his wife again till the end of his life, when old, nearly mad, and quite desolate, he went back to her, and she received him and nursed him till he died. "This quiet act of hers," writes Edward Fitzgerald, "is worth all Romney's pictures, even as a model of art, I am sure." The one who inspired the painting of Romney and whom he painted into a score or more of his characters, such as St. Cecilia and the Magdalene, and Joan of Arc, was the beautiful, but notorious, Emma Hart, afterwards Lady Hamilton, and the one at whose feet Lord Nelson cast away his honour and his fame. In *Romney's Remorse* Tennyson represents one trying to comfort Romney with the thought that although he had played a base

part in the world, he at least won the painter's fame.

Take comfort, you have won the painter's fame!

But Romney answers:

The best in me that sees the worst in me,
And groans to see it, finds no comfort there.
This Art, that harlot-like
Seduced me from you, leaves me harlot-like,
Who love her still, and whimper impotent
To win her back before I die—and then—
Then, in the loud world's bastard judgment-day,
One truth will damn me with the mindless mob,
Who lose no touch of my temptation, more
Then all the myriad lies that blacken round
The corpse of every man that gains a name.

Alas, how true it is and how sad the myriad lies that blacken round the corpse of so many who gain a name.

If men bow to Satan in the pursuit of their ambitions, and in seeking the sovereignty and the power of the world, not less do they bow to Satan in keeping and holding what they have secured. As men become dizzy when standing upon a lofty eminence, so when men stand too high, they lose their moral equilibrium. In his life of Chatham, the elder Pitt, Roseberry, who himself knew something of the temptations of high office, said:

It may also be said that, though he generally saw what was right, he did not always ensue it. What minister has or can? He has to deal, not with angels, but with men, with passions, prejudices, and interests, often selfish and misguided. He must therefore compromise the idea, and deal out, not the best, but the next to the best.

That, of course, is a politician's explanation and defense. But even a politician would agree that such a paragraph would look very odd in the New Testament. History is but the illuminated missal which shows the corrosive effects of ambition and worldly honor upon a man's soul, and all that Jesus said about humility and meekness and contentment is to be taken in consideration of this moral fact in a man's life.

Naaman, the prime minister of Ben-hadad, who had been healed of his leprosy by the prophet of God, was generous, grateful and sincere in his desire to be a worshipper of the true God. But he had high rank under the Syrian king, and one of his duties was to escort that monarch when he went to worship the false god. Would Elisha permit that weakness? "In this thing," said Naaman, "the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand and I bow myself in the house of Rimmon, the Lord pardon thy

servant in this thing." How few there are who can hold their high office without having to pray to some named or unnamed Elisha to pardon them and excuse them for just this one bending of the knee to that which is wrong and dishonorable. The physician who was called in to attend Herod the Great, when he lay rigid in one of his moments of remorse and sorrow, said:

Rest, and a world of leaves, and stealing stream
Or solemn swoon of music may allure,
Homeward the ranging spirit of the king.
These things avail: but these things are of man.
To me indeed it seems who with dim eyes
Behold this Herod motionless and mute,
To me it seems that they who grasp the world,
The kingdom and the power and the glory,
Must pay with deepest misery of spirit,
Atoning unto God for a brief brightness,
And ever ransom, like this rigid king,
The outward victory with inward loss.

Christ alone, who refused the sceptre of the world, was fit to wield it. The world is at the feet of him who cannot be tempted.

We have been thinking and speaking of the temptations of men who aspire to great place and power, or who have achieved such place and sovereignty. But the temptation applies to us all. Each one has his own "high mountain" upon which he stands, and where he can feel the pressure of the temptation to seek or to hold desires, pleasures, satisfactions, at the price of bowing to Satan. Our mountain may not be as lofty as some other mountain, nevertheless it is a mountain, and Satan, who takes large bank notes, does not disdain to handle small coin also. This temptation came to Jesus at the threshold of His life's work. In all the world there is nothing finer than the reflection of the flame of enthusiasm and idealism burning in the minds of youth and there is nothing sadder than the sinking of that flame or the tainting and defilement of those ideals. Every man who has gone through college can think of men who were highly gifted and who gave promise of great things and of a distinguished career, but who, once out in the world began to justify the means for the sake of the end and accommodate their principles to the habits of the world, and, ere long, were caught and sucked down into the maelstrom of quenched enthusiasms and lost ideals.

Whenever and wherever a man acquiesces in the suggestion of the devil and bows the knee to Satan, sad and dark indeed is the overthrow and the ruin of the soul. If there are guardian angels who follow the destinies of the soul, and observe the soul at the turning points of life and in the crises of its career, what must

be their sorrow when they see the soul agree to Satan's shameful "If." Imagine, if you can, the Lord Jesus Christ dazzled with the phantasmagoria of world empire flashed before him in a moment by Satan's guile, and acquiescing in the suggestion of Satan, and for the sake of world dominion bowing down to him. Now we behold Christ seated upon the throne of world empire. At his feet Egypt, Assyria, Babylon, Rome, Greece, all kingdoms past, present and to come, and on His brow the sceptre of universal dominion. But in the Saviour's heart there is the shadow of self betrayal and Satan worship.

But today it is not such a Saviour, nor a throne which we contemplate. No! it is upon another throne that we behold Christ seated. His throne is the Cross, the Cursed Tree, and at his feet are gathered, not the pomp and circumstance and armies of the empires of the world, but a few weeping friends and a mob of those who hate Him and deride Him. On His brow is no royal coronet, but only a crown of thorns. But lo! as we gaze, that cross dissolves into the most glorious of thrones; the crown of thorns changes to a crown of glory, and at the Saviour's feet are gathered men out of every kindred and tribe and people and nation, and as we contemplate the scene, we hear a great voice out of Heaven saying, "Alleluia, Alleluia, for the Lord God omnipotent reigneth! The kingdoms of this world are become the kingdoms of our Lord and of His Christ." Yes, Christ was to have the nations for His inheritance and the uttermost parts of the earth for His possession. They shall be His, but His through obedience, through suffering, and through the coronation of sacrificial and redeeming love.

What shall it profit a man if he shall gain the world, the whole world and lose his own soul? That question, it is important to note, was asked by the only man who was ever offered the whole world and who refused it. Alas, not for the whole world, but for one poor paltry bit of its dust, for one poor passing bauble, for one little moment of animal enjoyment, men will sell the soul.

Christ won his victory in this last temptation, as in the previous two, by absolute reliance upon God. In union with the spiritual forces, men are strong. Out of them, they are easy victims to the guile and power of temptation. Archimedes, who said, "Give me a place to stand and I can move the world," is said to have destroyed the Roman fleet at the siege of Syracuse by a burning mirror. An unarmed and weak mathematician destroys the armada

of a great kingdom because he puts himself in touch with the forces of the physical universe. One unarmed and undistinguished mortal can overthrow Satan and all his hosts, if he will only put himself and keep himself in touch with the source of spiritual power and energy, the Lord Jesus Christ.

When Christ said to Satan, "Get thee behind me Satan;" then the devil leaveth Him and angels came and ministered unto Him. Wonderful, glorious, blessed angels! Still they come! still they wait the issue of our battle! still, poised upon their wings, they are ready to come down and minister to him who will suffer death itself rather than bow the knee to Satan, and who, tempted by the pomp and pleasure and power of the world, chooses instead God, the soul, and everlasting life.

Satan trembles when he sees

The weakest saint upon his knees,

not to Satan, but to Him who overcame Satan, and who, having suffered in the battle of temptation, is able to deliver them that are tempted.

* * *

Our Sacred Trust

Take ye away therefore the talent from him, and give it unto him that hath the ten talents.—Matt. 25:28 (R. V.)

In this eager world, if a man neglects his opportunity, the loss and shame will be his, but the work will not suffer. Another will step into his place, and discharge the office which he should have discharged and win the reward which might have been his. His neglected talent will be taken from him and given to another who can and will trade with it. Perhaps the best of all commentaries here in Mordecai's warning to Queen Esther when he urged her to undertake the task of interceding for her doomed countryman (Esther 4:14): "If thou altogether holdest thy peace at this time, then shall relief and deliverance arise to the Jews from another place, but thou and thy father's house shall perish: and who knoweth whether thou art not come to the kingdom for such a time as this?" The unfaithfulness of one is another's opportunity. The work of the world goes on though a worker may fail. When the kingdom is taken from a Saul, there is always a David ready to receive it and advance it to higher glory. This is a stern and humbling truth, yet there is inspiration in it, if only it teaches one that his work, whatever it may be, is a sacred trust, and stirs him up to be faithful to it, lest he suffer the shame of seeing it pass into worthier hands.—*William Blake.*

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Bend, Oregon

The Kingship of Christ

Timothy 6:13-16

JESUS CHRIST is coming into His kingdom; and soon He will be recognized universally the undoubted "King of Kings." For nineteen hundred years this truth has been growing deeper and broader, like the waters of Ezekiel's vision. At the end of the fifth century fifteen millions owned allegiance to Christ as King Immortal. At the end of the tenth century the number had grown to fifty millions. At the end of the fifteenth century, Christ was supreme over one hundred millions. Now, early in the twentieth century, already six hundred millions acknowledge His unique supremacy.

Christ is King Eternal by His commanding influence over the Human Race. The springtide sun transforms the deadness of winter, until the fields of refuse become gardens of life and beauty. The sun is king of Nature. So Christ is King of Humanity; and this is the early springtide of the Race. He is King supernal, giver of life and loveliness. To Him we bring our Godward nature, and we hail Him King Invisible and Immortal.

Christ has proved Himself the *King of Human Thought*. Thought is expressed in language, spoken or written; in music, instrumental or vocal; in painting, in oils or in etching; in statutory, molten or carved; in architecture, of stone or wood. The history of human greatness in all the fine arts has established the fact that Christ is the Master Builder, He is divinely regnant in human mentality.

Christ has proved Himself *King of Human Love*. Love is the heart life of man, and the dynamo of human action. Christ has won a glorious triumph over the love of worldly things, weaning man's heart from the pleasures of the flesh to honor and grace, from the animal to the spiritual, from the creature to the Creator. Millions attest Him King of Love.

Christ has proved Himself the *King of Human Ideals*. Selfish and gross passions are sublimated into altruistic service. Money and fame and pleasure are seen to be fleeting and of secondary importance; and the consuming ambition of life is for spiritual achievements and spiritual attainments.

Christ has proved Himself the *King of Character*. He realizes His own virtues in the person of His followers. This is stupendous. This is the greatest miracle of human knowledge. Man wallows in the mire of materialism until he sees in Christ a better way, infinitely better. He becomes immune to seductive immorality, and proof against bribery. How soon the astonished Romans saw the change in Christians! "What women these Christians have!" Men became heroes for truth and honor. It is wise to crown Christ King of life.

Christ is King by virtue of *His Personality*. He does not try to win by reason and logic, by truth in the abstract; but by truth in the concrete. Jesus won followers by what He was, every day. Volumes are published on personal magnetism; but the source of the highest personality is to be found in devotion to Christ, in realizing in all things the spirit of Christ.

Thus He is coming into His own, into His kingdom.

When Christ will be crowned the undoubted King of all the earth, man will be crowned with Him. Even the body of our humiliation will be transformed into the likeness of His glorious body. (Phil. 3:21).

"My Lord"

Rom. 14:1-12

THE Gospel of Christ has been nineteen hundred years in doing the work of a century, because not all Christians have accepted Christ as Lord. The world pays homage to Jesus, the Man of Galilee, for the beauty of His life but it does not bow before Him as Lord. The devil acknowledged the divinity of Christ, but he did not bow before Him. Christ will not be satisfied until "Every knee shall bow and every tongue confess that He is Lord to the glory of God the Father."

Our immortal character is perfected as we live in our life the truth of His lordship over us. Doubting Thomas, the second Lord's Day evening was absolutely convinced, and he exclaimed "My Lord, and My God." We rise with Jesus to newness of life. So we should accept Him as Saviour and Lord.

"It seemed good to the apostles and elders to choose Judas, called Barnabas, and Silas to go to Antioch with Paul and Barnabas to settle a dispute among Christians, because they had hazarded their lives for the name of our Lord Jesus Christ" (Acts 15:26). The Greek word translated "hazarded" means to hand over without reserve. Their one aim was to do their Lord's will, regardless of consequences. To accept Christ as Lord means just that.

Some that call Christ Lord, and teach in His name, will sometime hear His sentence, "Depart, I do not know you." They say they serve Christ, but they are slaves to self, and to iniquity. Truly accepting Christ as Lord we come into freedom from the bondage of self, into glorious liberty, as of the children of God. No outward rites nor blank assertions will take the place of heart love and spirit devotion.

If Christ is absolute Lord of our life, then He will determine for us the path of our life, easy or hard, peaceful or warlike, in one locality or in another. In old age we may look back and see His guiding hand in the way in which we have walked, the future all unknown. He will limit the power of evil arrayed against us; so that we will have only as much as we can overcome, and by the overcoming grow the stronger. He will take away the love of sinful things from our heart by the "expulsive power of the new affection." He will increase within us the love of the good, which becomes the unconquerable power to achieve worth while success. Apathy will burst into the flame of zeal. We thus become "More than conquerors through Christ, our Lord."

If Christ is the absolute Lord of our life, He will guide us by His Spirit; so that we will have the benefit of His infinite wisdom and omniscience. "I will instruct thee and teach thee in the way which thou shalt go" (Psalm 32:8). He shows the way.

If Christ is the absolute Lord of our life, and we follow where He leads, then He is responsible for the issue. The Heavenly Father would not for any consideration betray the trust of a loving, sincere child on earth. So Christ draws upon all His unbounded resources that He may "make good," and be worthy of the truth reposed in Him. He makes all things work together for good to them that love God and obey Him. For us He has robbed the King of Terrors, and changed the grave into a portal of Heaven's light and life. "Christ has abolished death, and brought life and immortality to light in the Gospel." "He died and lives again, that He might be Lord of both the dead and the living."

The Vision of Christ

Acts 26:1-23

A LITTLE girl had always been blind; but an operation gave her sight. Then for the first time she gazed upon the face of her handsome Father. It was a "vision splendid." It is far more splendid to get a spiritual vision of Christ. "We would see Jesus."

"Where there is no vision the people cast off restraint." The worldling has no vision of the higher life, the glories of man's Godward nature; and so he lives the animal life. Christians often hanker after sinful things for they have no clear vision of Christ as King and Lord. The half hearted Christian does not see Christ as "The fairest among thousands, altogether lovely."

The noblest men and women have had a vision of Christ, which is much better than it was to see Him while in mortal flesh, the Man of Galilee. Inspired by this vision they lived their sublime virtues and suffered their heroic endurance. This gives true ambition for every department of life. George Washington had a vision of an independent America. Abraham Lincoln saw the United States, without South or North. All true mothers have a vision of their boys grown to noble manhood and their girls blooming into lovely womanhood. For this they are willing to sacrifice all pleasures and social advantages. A true vision of Christ enables us to see the ideal in all of life's contacts.

A judge visited a lawyer's office in the city; and he was strongly impressed by Hoffman's picture of Christ in the Temple. He gazed upon it. He made an excuse to return; and again he feasted his hungry heart. In his private office he was found weeping over it. "This Boy has mastered me."

Thomas Carlyle used to hang up before him the picture of those of whom he wished to write, to make the characters more real. If pictures of Jesus make Him more real, let us have them. A wonderful pen picture of Jesus has been attributed to Publius Lentulus. The Gospels give us a better picture. By them we may see Jesus, a marvelous vision.

A knowledge of Greek is needed in order to read the Septuagint. More is needed to understand Isaiah Fifty Third. The evening sky may seem only star lit; but the astronomer sees the courses of the planets, the marvel of the stars, and the wisdom of the Creator. We must have spiritual culture in order to see Jesus Christ. This comes through the Holy Spirit, and we all may receive that unspeakable gift of God. "If ye being evil know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him!" Thus we see Christ "crowned with glory."

The vision of Christ enables us to see how much

others need Him. We forget self in the desire to help them. This is the great appeal of Church Missions. Millions are still living without God and without hope in this world. "Go ye, and disciple all nations."

Seeing Christ makes us see what is right. The lure of the world, the opinion of society, and our own personal prejudice would deceive the very elect. Lincoln saw a boat loaded with negro slaves, going down the Mississippi. Their laughter did not delude Lincoln. He saw a vision of Humanity, and the Christ Who died to set them free. He said, "I dedicate myself to see if I can do something to sweep away this shame and degradation from America." A jelly fish when in Rome may do as Rome does; but a man that has a vision of Christ will do the right.

The vision of Christ enables us to see the value of work, and its true nature, as God's program for us, as partners with Him in His greatest work on earth. "We are His fellow-workers."

The Challenge of Life

Ezra 1:1-4

AS NEVER before the Godward nature of man is being challenged to take sides with God. For over a century the missionaries of Christ's Church have been putting the leaven of God's love into the masses of humanity. Now countless millions are imploring us to send them more teachers, to tell them about Christ, the "Desire of all nations." "Who is there among you of all God's people?"

God used Cyrus of Persia in a very remarkable way to restore the Jews to Jerusalem. Today God is approving the lives of millions of the non-Christians and using them to advance in His kingdom. "He that is not against us is with us," holds at the present time. We agree with Chief Justice Taft, that Missions are the outposts of civilization.

The Christian civilization of today strengthens the challenge. Wireless telegraphy, radio, and air service have brought all nations to our very doors. Great needs are great opportunities. Immigration brings our wards within our doors. We let them in, and now are responsible, for them.

The Bible is God's book, and Nature is His handiwork. Religion and Science cannot contradict each other, when correct. "Come and wander with me into regions yet untrod; and read what is still unread in the manuscript of God." The promises of the Bible are a challenge to appropriate them.

God's challenge to the Jews holds for all of us. Take one example: "Bring ye all the tithes into my storehouse, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out such a blessing that there will not be room enough to receive it" (Mal. 3). By giving out of what God has given us, we help others do the work we cannot do. We take sides by proxy.

Christ organized the Church to carry on His work. The world has organized to destroy the good. The challenge is for us all to take sides. "Who is there among you of all God's people?" "The powers that be are ordained of God." To resist the law is to resist God. Law enforcement is the acid test. Specifically, the Eighteenth Amendment, with its Volstead Law, makes every citizen classify himself. Thank God America has again spoken. President Hoover flings out the challenge of Cyrus of Persia, "Who is there among you of all God's People?"

OUR SERIAL

A Story that Deals Effectively with Some of the Crucial Questions that are Now Disrupting the Church of our Lord Jesus Christ

The Clamping of Shackles

A NOVEL

By
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HE sermon on divorce, which Harker threatened Wanda to preach, was delivered some days after his conversation with her. Decidedly, it was a concession to legal practice, and a denouncement of the narrowness of Scriptural teaching. The sect that he preached for had never legislated on the divorce question, and hence he had perfect liberty to announce his opinions. But the sermon aroused much discussion, and not a little opposition. Among his hearers were a few who were members of a denomination that held very rigid views concerning the practice, and these denounced Harker in heated terms.

It is inexplicable how a trivial suggestion sometimes takes possession of one, and persists until it dominates his action. Guy Mason, a deacon in Harker's church, was an example of this. Some idea in this much-discussed divorce sermon, upset the placid life of this young man, as after-occurrences sadly revealed.

He was a young business-man of great promise. Reared in a Christian home, and closely affiliated from childhood with the church and its activities and influence, he was one of its most influential officers despite his lack of age. He had been from the first one of Harker's most faithful adherents, and always defended the young preacher from any doubts that might arise at Board meetings.

VI. A Sermon on Divorce

The false and mistaken claim that the naturalistic teachings of the evolutionist appeal to the intelligent and make them willing to embrace religion and follow Christ, is not borne out by experience. It may be that, here and there, are minds that such liberality appeals to, and they surrender a nominal acquiescence to some of Christ's teachings, and even pose as followers of Him; but the acceptance is heartless and fragmental. Unless the follower of Christ is willing to surrender wholeheartedly his spirit and mind to the full teaching of his Master, the conversion is but a hollow pretense. Christ asks a full faith and not one based upon intellectual reservations and exceptions.

From boyhood, Guy had been the faithful and consistent admirer of Stella Day. Three years before the advent of Harker at Central, the two had been married, the ceremony being a church event as became the position of the two in the activities of the congregation. Every one looked upon the match as a natural culmination. In fact, any other ending would have been a thing to occasion surprise.

The courtship and honeymoon were seasons of absorbing pleasure to each. The parents of both, people in good standing and circumstances, combined to help start the young couple in the most propitious married-state possible. So they came back from their wedding trip to be installed in the plentifully-furnished bungalow of their own, and settled down

to a satisfactory married life. Not a cloud, socially or financially, had come across their sky. They were the envy of their young associates, and the pride of older friends.

If anything could have added to their happiness and contentment, it was the advent of Fairy, the diminutive bond of their love and their perfection. But, instead of being the perfection of blessings she should have been, the advent of the little one brought the first discord into the lives of the two; for the loving wife proved too much the absorbed mother to remember she was an adored wife!

Mrs. Mason was capable of but a single ab-

sorbing love. All was now lavished upon the child. The husband, proud of wife and child, and devotedly in love with the two, found his love for wife undiminished, for from out in the vastness of love had come an equally great one for the little Fairy.

But the love of wife, which had been his, undivided before, was now entirely drawn away from him; for every heart-beat of the mother was for the child alone. Indifference and absolute forgetfulness of the husband seemed to be the new attitude of the wife. Such tragedies sometimes occur! How sad it is when that which ought to be a bond to bind husband and wife more closely together serves to drive them further apart!

But Guy had accepted the new status, painful as it was. At first he passed sleepless nights and struggled with all the force of his love against the estrangement. With no conscious abatement of his love for his wife, and a glow of pride and love for his Fairy daughter, he accepted the inevitable and was making the best of it.

Finding Mrs. Mason indifferent to his absences, he grew habitually to give more attention to the details of business, and came to seek recreation and rest in various ways away from home. And it was thus the unexpected came crashing like a thunderbolt from a clear sky! He was thrown by chance with Otie Nelson, became interested in her keen intellectuality, interesting personality and pure beauty. Before he realized it, there was an interest in her that his wife had never awakened.

But his hitherto clean habits and true manhood would have won out in the situation, as it has in hundreds of men, had it not been for the short-sightedness of his wife. He craved loving companionship, and she did not bestow it. He was lonesome in his own home. His world was bounded by a horizon of utter neglect. With no thought other than that he found delightful fellowship with Otie, he sought her presence.

At first, she did not think this strange. There were many ways in which they could be together with no impropriety or occasion for gossiping remark. The men she was thrown with did not especially appeal to her. It came to her as a shock, one day, to realize that she prized Guy's companionship above that of any other. But she concluded that the partiality was one-sided and harmless, as she resolved it should be. And so, innocently, their association continued, pleasantly for her; and had she known it, even more pleasantly for him. He was conscious that about all the real hap-

piness he was having in life, were the few precious minutes spent in her company. He was careful, however, not to alarm her, and so hid his real feelings. In every contingency, he was abstemiously proper in his attitude towards her.

This had continued until the day before Otie's conference with Harker. That had been the day of revelation to both Guy and herself. She had been spending two days with a friend in a town some miles away, and was on her way to the station in the early evening to take the train for home, when Guy, returning from a business trip in his roadster, saw her, stopped, and called her to the curb. A brief explanation followed, and she handed up her traveling-bag, climbed up after it, sinking with a strange exaltation of feeling into the cushions by his side.

At one particular place on a hill-side, he had stopped the car that they might look across a beautiful valley and watch the witching effect of the moonlight upon the scene below. A babbling river of silvery sheen wound along the base of the cliff. Altogether it was a scene to delight the eye of an artist or awaken a thrill in the soul of a poet. It struck both observers into silence. Almost unconsciously Guy slipped his arm about the girl and drew her close.

For an instant, every womanly trait in her being was in revolt at the insult. And, then, she realized that it was not meant as an insult, but that he had yielded to an impulse he could not oppose. That he was a man of clean life and good intentions she well knew. Instantly, she divined the truth; he was infatuated with her, and to such a degree that he was irresponsible. Her first alarm gave way to a peaceful feeling of security. She glowed with a pleasant warmth as he drew her closer, for the night was chilly. She knew he was sincere, and there arose a coquettish impulse unknown in her nature before: the realization that she had, without an effort, won the deep affection of this man.

"Otie," he whispered, in an awed voice, "is it really true?"

"Is what really true, Guy?" she asked, turning her moonlit eyes up to his face.

"Is it true you care for me as much as I do for you?" was the response.

"I do not know," she replied, as her gaze fell away from his face. "But I do know I am happy and contented."

He bent, and was about to kiss her, when his better sense interposed. "It would frighten her," he thought. "She is not thinking of all the consequences yet; and I must not startle

her. Besides, it would not be just to her—yet. I have a lot of respect for the girl; and I have some honor for myself. When I am free! Thank Harker for that sermon on divorce. I approve his viewpoint, now. After all, marriage is but a social recognition. There is nothing sacred about it. Thanks to him for freeing my mind of that Hebraic superstition.”

He gazed with joyful reverence at the pure face of the girl in his arms. Then, slowly, reluctantly, tenderly, he disengaged his arm. “Shall we go now?” she inquired.

“Yes, Otie, it is the proper thing to do,” he explained.

“Yes!” was her laconic acceptance of the status.

“But, Otie, some time I shall be free to offer such a love as mine honorably and honestly. Do you feel free to encourage such a hope?”

For a moment, she pondered the question. Then, she forced her lips to utter the words, “No, Guy, there must be no hope.”

“But, Otie!” he remonstrated. “Uninvited by both of us, we have revealed our feelings to each other.”

“Yes, unfortunately, we have,” she replied, slowly. “But we must forget this. You owe your love to Stella, solely: and I am wrong in coveting what is hers. I think, Guy, we are victims of the witchery of the moonlight. We must forget this madness.”

“But can you forget easily, Otie?” he insisted.

“No, Guy. My feelings are not going to be easily mastered.”

“Our love, you mean,” he corrected.

“But, Guy, you must not call it that,” she chided. “That word makes me shiver. Suppose we call it our foolish admiration, and strive to forget it.”

“I insist it is love!” he said, with intense earnestness. “Listen, Otie, I love you as I have never loved before. Divorce is society’s method for such a love to obtain its reward—”

A cold hand pressed firmly over his mouth stilled his passionate words.

“Shame, Guy!” she said, angrily. “Have you no respect for me? If you say another word, I shall throw myself out of the car, and down upon the rocks at the base of this cliff. Those words are an insult to me; and I will not listen! Please, Guy, do not forget yourself.”

“Forgive me, Otie!” he pled, as she freed her hand. “My feelings swept aside my good sense,” he added. “I assure you I shall not speak of this again to-night.”

She sank back into her corner of the cushion

without more words; and though there was a tumult of thoughts coursing through her brain, she detachedly watched his every movement with interest. As he pressed the starter, set the gears, and let in the clutch, she appraised his abstracted movements with a new interest. Her feminine pride of conquest was in the ascendancy. This man was hers if she wanted him. He wanted her, and would go through shame and disgrace to win her. She found the event flattered her vanity. But vanity is a sinful thing; she must strangle it! But after all, was vanity sinful? Harker had taught her a great respect for the social evolutions in his sermons; and are not pride and vanity a product of social progress? They could not be entirely evil. Among all her acquaintances there was not another man as admirable, as altogether desirable as this one. And he loved her! Guilty, precious, daring love it was—and she loved him in return. She was not altogether ashamed of her feelings, though she would not admit it.

The rest of the trip home was a silent one. Both were in deep thought. In each heart was the battle-ground of the age-old struggle between right and wrong. But due to Harker’s insistent, insidious teachings, the clearness of right was hazy and negligible. Still, the fixed habits of the years were chains which refused to snap asunder.

At midnight, they drove up beneath the shadow of the trees in front of the Nelson home. Otie pushed open the car door to alight, then desisted, sank back into her corner, and spoke:

“Mr. Mason, I must thank you for a pleasant drive. It is so much more congenial than a lonesome trip home on the train. You do not know how pleasant it has been for me; and I shall never forget it, though I suppose I ought to. And, Guy, another thing, you have offered me the supreme gift in a good man’s life—for you are a good man. I am not considering whether it was right or wrong for you to speak as you did; but the fact remains. And you cannot understand how I appreciate your devotion. No woman could be indifferent to the honor; for it is that, even if wrong. But it is not right for us to have such thoughts; and we must never see each other again under any circumstances. In fact, after we part this night, we must not even speak to each other. We must both forget our foolish infatuation. You must remain true to Stella. To speak of divorce as you did is not worthy of you. To love you, is not worthy of me. Oh, Guy, what a queer, mixed-up world this is any way!”

He discerned the tears in her words, though it was too dark to sense them otherwise. Impulsively, he drew her close and pressed his lips to hers in her brief surrender. Then, she repulsed him with an unexpected strength and fled through the moonlight. He heard the front door close, paused thoughtfully a minute and then drove slowly home.

The next day, he moved as in a haze. Should he turn his back upon Otie for a course which he knew to be right? Or, should he persistently pursue the girl, knowing that she loved him and must some time yield to his importunity? There was a time when his true course would not be in doubt, but that was before the insidious teachings of Harker had turned the whole direction of his moral nature.

It was while he was deep in the midst of these reflections that Otie telephoned from the public booth arranging for their meeting that night. There was that in her voice which gave him a guilty hope. Henceforward, there would be no turning back for either of them. Harker's dangerous teachings might have been

harmless in influencing the minds of some of his hearers, but he realized afterwards that despite his claims that his brand of religion was the kind which was most satisfying to his flock, that to some of them it brought danger and spiritual death.

The false and mistaken claim by such teachers that the naturalistic teachings of the evolutionist appeals to the intelligent and makes them willing to embrace religion and follow Christ, is not borne out by experience. It may be that, here and there, there are minds that such liberality appeals to, and that they surrender a nominal acquiescence to some of Christ's teachings, and even pose as followers of Him; but the acceptance is heartless and fragmental. Unless the follower of the Christ is willing to surrender whole-heartedly his spirit and mind to the full teaching of his Master, the conversion is but a hollow pretense. Christ asks a full faith, and not one based upon intellectual reservations and exceptions. He that is not whole-heartedly for Him, is by his own words, against Him.

THE LIBRARY TABLE

Conducted by Professor Leander S. Keyser, A.M., D.D., Springfield, Ohio

Bishop Gore's New Biblical Commentary

Reviewed by Dyson Hague, D.D., Toronto, Canada



PROBABLY no commentary, not even Peake's, has come out with such a blare of trumpets as this new commentary of Bishop Gore's. It has been anticipated with great eagerness, and no one who is at all acquainted with the life of Bishop Gore can fail to recognize his eminence in the religious world to-day, or his undoubted piety, godliness and zeal for Christ. Many of the writers are men of eminence in the world of modern scholarship, and all of them unquestionably able.

But what one feels with regard to the Commentary as a whole is that it is on the wrong side. As anyone can see who goes into it at all carefully, it is an extremely one-sided book, and unfortunately, in nine cases out of ten throughout, it sides with what is called "The Critical School." Its tendency throughout is unquestionably to weaken faith in the Bible,

and to shake the old foundations of trust and faith in the Bible as the Word of God. As a whole, it makes the fundamental error of the modern school of attempting to establish faith in the New Testament by disestablishing faith in the Old. You cannot settle by unsettling, or strengthen by weakening.

When one compares it with the magnificent commentaries of the past, the *Speaker's Commentary*, the *Pulpit Commentary*, the introductions to the *Biblical Illustrator*, one is struck at once with the immense gap that yawns between the writings of men who accept the Bible as a divine revelation, stamped with divine inspiration and authority, and those who regard the early chapters of Genesis as unhistoric folklore and follow generally the conclusions of what are called the Higher Critics. As a matter of fact, the Commentary accepts the position of the Critical School, both with regard to the Old and, in a measure, the New Testament. In

Genesis the writer follows Driver like a child; and it is well-known that Driver follows Wellhausen and Keunen, and accepts most positively the theory of the J, E, P, and D documents. "It was in rationalistic workshops," says Professor Orr, "that the critical theory was elaborated. It is rationalistic in its basis and in every fibre of its construction."

It is a thousand pities, therefore, that such eminent scholars should have accepted and exploited views which, in the beginning, were elaborated by men who were the foes of supernatural religion and to the Bible as the churches accept it. I have been reading very carefully, during the last week, the pages of Gore and Peake, and in almost parallel columns the writings of those great scholars, Professor Green, of Princeton, Professor Orr, of Glasgow, and the Rev. A. H. Finn, whose masterly work on *The Unity of the Pentateuch* ought to be studied carefully by every advocate of the modernist position.

The great contention of the Driver-Gore school is that we must follow truth, and the conclusions of scholarship must be accepted. That truth is mighty and must prevail, thank God, we all believe; but scholarship is a different matter. While I would not say that the new Commentary is characterized by daring profanity and colossal ignorance, as one old country critic asserts, or that it is not an intelligent book for all its pretense of learning, as the president of the Wesleyan Conference in England publicly asserted, I would say, without any hesitation, that nearly all the writers of this work follow the leading of men whose scholarship, based on purely literary grounds, nearly always tends to the end of eliminating the supernatural, and their methods, in spite of all the high claims of scholarship, are sometimes positively fantastic. They ignore the fact that their supposed discrepancies can easily be harmonized, the inconsistencies and incongruities and anachronisms that they discover can be explained, and the passages they suppose to indicate differences of authorships, interpolating designers, variant accounts and diversities of authorship can be, and have been, accounted for by a reverent and earnest investigation. Both Green and Orr have torn into many more fragments the hypotheses of the critics than the critics have torn into pieces the books of the Pentateuch and the prophecies of Isaiah and Zechariah.

What saddens one about the whole of the Commentary and of the modernist treatment is the avidity with which they seize any text or chapter that seems to support in any way the

rationalistic position, or may be taken as affording evidence for the rationalistic view. They say they cannot maintain any longer the old literal approach to the Bible. But that is a very different thing from greedily swallowing the main theories of the destructive school of Biblical criticism. They are obsessed with a fear of the old orthodoxy that would be amusing if it were not so serious. They accuse others of following the old fundamentals like sheep and have a contempt for opinions handed on from the past. Yet they themselves follow like sheep the German rationalistic school, and are themselves slaves to the authority of the school of Wellhausen. They placidly ignore the fact that Wellhausen has been demolished by Rupprecht, Miller and Winckler, and the views of Driver, Chapman, Bicknell and Erith by Green, Orr and Finn.

Their attitude is essentially unscientific. As slaves to the school of Wellhausen, they refuse to consider the other side put forth by such unquestioned scholars as Green and Orr, with a there-is-no-other-side pooh! pooh! We admit, of course, that the English scholars in moderation of tone differ obviously from the rationalistic German school, but what we deplore is their tendency, like the Germans, to take from the honor and glory of God's inspiring Spirit, and to give to men who are not moved by the Holy Ghost, and even to Babylonian and Pagan authors, a portion in this Holy Word of God. We feel that the vast body of Christians will still read the Bible as the Word of God for the purpose of soul-edification, but we are sure also that where criticism, in the name of misguided scholarship, tells us that the records of Genesis are largely legendary, undoubtedly based upon Babylonian traditions, and much of the Old Testament is folklore and not literal history, the stories legendary and worthless, the joy as well as the glory of God's Word will have departed.

The writer would like to add a word with regard to other commentaries. There is in Peake, and in a lesser degree in Gore, a strain of pompous, pedantic infallibility that seems to leave no place for the Holy Spirit as Author, Inspirer, Instructor and Interpreter. But he considers that there are other commentaries vastly superior in scholarship, dignity and spiritual insight which ought to be in the library of every clergyman and of earnest and well-instructed laymen who aspire to be Bible leaders or Sunday School teachers. There is, for instance, that Bible commentary known as the *Speaker's Bible*—the Students' Edition, six volumes—and Ellicott; and for illumination and

real helpfulness that grand old Commentary of Matthew Henry, which has been the inspiration of myriads, and now after two hundred and twenty years has appeared again in a fine new edition of six volumes (Marshall Brothers, London, Eng.).

Of course, for the minister in his workshop as a sermon preparer, the best works by far are the *Pulpit Commentary* (Funk and Wagnall, New York); the *Biblical Illustrator* (Fleming H. Revell, New York); Parker's *People's Bible*, all of which are scholarly and valuable, positive and constructive, and almost entirely free from the destructive Germanism and self-

conceit that pervades and vitiates Peake's Commentary. Smaller and more within the reach of the average reader are the one-volume and cheaper works: Jamieson, Fausset and Brown's *Old Testament and New Testament*; Gray's *Christian Worker's Commentary*; and, the latest of all, the *Student's Commentary* (Thynne & Jarvis), all of which can be obtained of Evangelical Publishers, Toronto, or ordered through any bookseller in the United States. Some of these may be old, but they are as sound and as valuable today as they were when they were written.

Still More About Bishop Gore's Commentary



IN this issue of the BIBLE CHAMPION we gladly give space to Dr. Dyson Hague's timely and well-taken criticism on the so-called *New Commentary* edited by Bishop Charles Gore and exploited by much advertisement in both America and Europe. As we have said elsewhere, even some supposed orthodox periodicals have given it praise without saying a word of warning against its critical and modernistic positions.

In order to show our readers just the sort of a work it is, and especially to expose its destructive criticism of the Bible, we present below a number of quotations from an article by Rev. Chester E. Tulga in the *Western Recorder*, the staunch Baptist paper published in Louisville, Ky. First he quotes from the February number of the bulletin of the American Baptist Publication Society, which certainly ought to know better than to recommend such a liberalistic work, for it certainly will undermine the very principles upon which the Baptist denomination is professedly founded. This is the flattering, yes, the fulsome, notice which this bulletin gives of the aforesaid commentary:

Well of all commentaries, Bishop Gore's *A New Commentary on Holy Scripture*, including the Apocrypha, is in every way the best. It will ruin plenty of your old sermons, but it will stimulate you to ten times as many new ones. You owe it to yourself. What would you think of a teacher of astronomy who had no knowledge of the progress of astronomical research during the last twenty years? You may be just as much out of date in the matter of Biblical research, and if you are, you may be certain that half your congregation know it even if they are too polite to say so. Five dollars. Order from your nearest branch manager and tell him to charge it.

Now, let us see just what it means for the publishing house of a great Christian denomi-

nation thus to eulogize the commentary in question. We give below a number of quotations from the said commentary, cited by Rev. Mr. Tulga. This is what it says about the Biblical account of the creation as depicted in the book of Genesis:

Genesis contains no account of the real beginnings either of the earth itself, or of man and human civilization upon it (p. 38).

We know that the order of creation described in Genesis 1 is not in accordance with geological fact; that different languages are due to diversities of race and are the result, not the cause of the distribution of mankind on the earth as stated in Genesis 11 (p. 38).

The reader who feels any difficulty about the discrepancy between Genesis and science should refer to Driver's Commentary, where the whole question is discussed fully (p. 38).

Yet everybody knows that Driver was a radical Biblical critic, and everybody ought to know, too, that his famous work has been riddled time and again by conservative scholars. In view of the real situation today, we would say that Driver's book is out-of-date. Not to be over-modest, this fact is clearly shown by the present writer in his book, *Contending for the Faith*, which was published by George H. Doran Company, New York, in 1920; but, of course, the modernists never read anything that is not on their own side. That is the reason they continue to issue their pronouncements in such an oracular style. Here is the offhand way in which the Gore commentary treats the book of Genesis:

We must admit therefore that the records of Genesis are to a large extent legendary in character.

Moreover the legendary character of the patriarchal stories has preserved for us something more than the bare, though historically more accurate, records of Babylon and Egypt can give.

As authorities for the scientific research, these

stories of Genesis cannot claim to rank with Babylonian and Egyptian records, which are documents contemporary with the events they narrate, whereas the Hebrew traditions, written centuries later than the times of the patriarchs, acquired, as we have seen, a legendary form in the long course of oral transmission.

In spite of the publication of a number of recent works upholding the historicity of the Biblical accounts of the fall of man and the Noachian deluge, the writers for the Gore commentary carry on in this lofty style:

This chapter (Gen. III) is undoubtedly based upon Babylonian attempts to account for human mortality. The writer discusses the origin of death and uses the Babylonian legend as a vehicle by which to convey religious truth on the subject of temptation, sin and punishment (p. 43).

That this story of a universal deluge covering the whole earth, so as to submerge the highest mountains, cannot be historical hardly needs demonstration (p. 46).

The ultimate origin of the legend is probably to be found in some disastrous flood in Babylon (p. 47).

Here follows more of the same sort:

The Passover. The origin and meaning of the most distinctive festival of the Jewish religion are explained in Ex. 12 and Dt. 16:1-8. . . . But it is doubtful whether this is the real explanation of its origin (p. 75).

The Tabernacle. That there was a tent of meeting to which Moses withdrew with Jehovah, and whither the people resorted when they had occasion to seek Him, is more than probable, but that it was the costly and elaborate tent described in these chapters and in 35-40 few would now care to maintain. Lack of necessary materials, skill and labor in a desert people and the difficulties of transport, make the account incredible in itself, and is further contradicted by the fact that the tabernacle is never referred to in Judges and Samuel in connection with the movements of the Ark, and by the earlier tradition of JE, where it appears as a simple nomad tent, which Moses "used to take and pitch without the camp." The generally accepted theory is that we owe these chapters to a school of writers after the Exile, whose aim was to hold up a religious ideal, viz., that the all holy God dwells in the midst of His people (p. 91).

After citing these quotations, we do not wonder that our friend, Mr. Tulga, offers the following trenchant remarks:

But why multiply quotations? From Genesis to Revelation this commentary takes the rationalist point of view. Driver is quoted continually, the Bible is always to be doubted wherever possible, the supernatural is ruled out, and the accuracy of the Old Testament is shattered and broken into a thousand pieces.

Yet the Publication Society says: "Of all commentaries the best." No wonder it will "ruin plenty of your old sermons." If you believe the Bible, you have the kind of sermons this book could ruin if it was accepted as an authority. It is held up as a fountain of information of new and valuable Biblical research.

To our way of thinking, this much-advertised and belauded commentary is radical and destructive. If its position is true, the divine inspiration, authority and trustworthiness of the Bible is undermined. Not only will this commentary, if its positions are accepted, ruin many old sermons; it will make any new ones that are worth while and efficacious for the salvation of men impossible. But its positions are not logically or historically sound. Besides, they are antiquated. Read some of the books recommended elsewhere in this number of the CHAMPION and find out for yourself.

* * *

Two New Books by T. C. Horton

Forty Names of Satan
and

The Wonderful Names of Our
Wonderful Lord

CONTRAST these *Forty Names of Satan* with the Three Hundred and Sixty-five names and titles of the Lord Jesus Christ, and be assured that though our adversary, the devil, "goeth about as a roaring lion seeking whom he may devour," yet the "Lion of the tribe of Judah" is mightier than he and that "*In His Name*"—that "Name which is above every name" and at which "every knee" shall eventually bow—it is our privilege to be more than conquerors.

Of the *Forty Names of Satan*, Dr. J. Frank Norris, pastor of the First Baptist Church of Ft. Worth, Texas, says in *The Fundamentalist*: "This is the clearest setting forth of the character of the arch enemy of the race that has thus far been published. Every minister, every teacher, every believer, should have this booklet." (Price, prepaid, 25c.)

The Wonderful Names of Our Wonderful Lord has been newly published in a revised and enlarged edition. The *Sunday School Times*, in reviewing the first edition, said: "A surprise and a whole series of blessings are in store for the readers of this book . . . Few of us have realized that there are so many names or descriptions of the Son of God in the Scriptures, but the well-known compiler makes no claim to having included them all, but only enough for daily meditation throughout the year."

To read these words of God concerning "His Dear Son," who is the *Living Word*, and to

realize that He of whom all this is spoken, is not only with us as we read the *Written Word*, but is *always* with us, and furthermore is our *very Life*,—then, indeed our hearts are flooded with thanksgiving to God for His "unspeakable Gift."

The book lends itself to many phases of personal or Bible Class study, and also to sermon and prayer meeting use. It is a genuine and welcome addition to the Christian's library.

Beautifully bound in purple and gold, this unique and exceedingly helpful volume is offered for the very low price of \$1.00. All the profits from the sale of this book are donated by the author to the work of the International Fishermen's Club—a soul-winning work for young men. Order both books from The International Fishermen's Club ("Fundamental Christian Book Center"), 122 Pacific Avenue, Long Beach, Calif.—*F. J. B.*

Reviews of Recent Books

The Philosophy of Religion. By Edward E. Richardson, M.S., M.D., Ph.D. The Judson Press, Philadelphia, Boston, Chicago. \$1.50.

To show that Christianity, although a divinely revealed religion, is fundamentally rational and adequate, and is therefore the final religion, is the objective of the author of this book. And well does he carry out his purpose. His thinking is profound and his reasoning logical and convincing. Besides, the Christianity he upholds so ably is not the religion of rationalism, nor is it the reduced religion of the radical critics of the Bible, but it is evangelical and historic Christianity. We have not been able to find an unevangelical note in the book. It is true, the author does not attempt to set forth a complete system of religious philosophy, as if he intended to make a textbook, but he does deal with the most vital principles of religion. In his first chapter he sustains the finality of Christianity, and shows in a most searching way that the non-Christian religions fail in many vital ways to satisfy the deepest needs of humanity and to accord with fundamental reasoning. A very profound and satisfying chapter is the one dealing with the "Philosophy of the Trinity." Here are presented some truly psychological reasons for believing in the tri-personality of God. The philosophical principles of the ethnic religions are penetratingly analyzed and compared with those of Biblical religion. A chapter is devoted to the philosophy of the Bible, in which the fundamental doctrines of the Holy Scriptures are cogently upheld. The last chapter is entitled "Freedom and Authority in Religion," and is perhaps the least satisfactory part of the book, chiefly on account of the omission of the fact that for evangelical Christians the Bible is the ultimate authority; yet we believe that Dr. Richardson's book as a whole is based on this doctrine. The author of this profound treatise is the Professor of

Mental and Moral Philosophy in George Washington University, which is to be congratulated.

What I Ought to Believe. By John A. W. Haas, D.D., LL.D. The United Lutheran Publication House, 1228-34 Spruce Street, Philadelphia, Pa. 75 cents.

Our love and admiration for Dr. Haas, the honored president of Muhlenberg College, is deep and sincere. Our personal associations with him have been very pleasant. We shall never forget his cordiality on our last visit to the college over which he presides. And now he has come before the public with another book. In many ways—indeed, for the most part—we are in hearty agreement with the positions he takes. When he maintains that belief has moral values of the highest kind and implies moral obligations, we are ready to add our signature. In his second chapter he shows that the truly ethical must be grounded in the supernatural world—that is, that the theistic world-view alone furnishes a sufficient foundation for a moral economy and the existence of moral beings—to this contention we give our glad and hearty assent. We also applaud the argument that a materialistic and mechanistic philosophy cancels the very idea of a real ground for moral beings and for moral distinctions. It is also true that the revelation of Christianity affords the only *raison d'être* for the moral imperative. Dr. Haas is right, too, in holding that the doctrine of a future life is needed to give sufficient incentive to moral and spiritual effort, and that the doctrine that this life ends all is subversive of true ethical power and worth-whileness.

However, much as we regret it, there are some positions advanced in this book to which we cannot assent. To make faith and experience the ultimate authority in religion is a modernistico-mystical contention. According to all the confessions of the Lutheran Church and

the first article of the doctrinal basis of the United Lutheran Church in America, the Bible is the ultimate "rule and standard of faith and practice whereby all doctrines and teachers are to be judged." The Lutheran conception is that the Holy Spirit through the Word—meaning the Bible—begets faith and experience, not the reverse. Christian experience is the verification to the individual believer that Christ and the Bible are the ultimate authority.

We must also dissent from the author's acceptance of "creation through evolution." There surely is not the slightest evidence in the Bible that God evolved man from an animal stock; neither do we believe that there is any valid scientific evidence for such a process and outcome. It is far better to accept the Bible in its literal sense, and hold that the primeval man was directly created in the divine similitude. Neither can we agree to the author's criticism of the Nicene Creed (36), in which the Lutheran Church confesses her faith at every communion service.

Regarding evolution, we are glad that Dr. Haas believes that man's spirit came into existence by a "special creative fiat" (p. 44). In this view, however, he is not in harmony with the leading scientific advocates of evolution—Conklin, Osborn, Kellogg, Thomson, Jordan, Angell, and others.

Dr. Haas has an excellent chapter on "The Power of Evil." He believes that Satan is the arch-tempter, and accepts the narrative of the origin of sin in Gen. III. The chapters entitled "The Great Deliverance," "Why the Incarnation," "The New Moral Life," "The Social Realm" and "The Ultimate Hope," are very, very good. The cross and the atonement are rightly presented. Their necessary place in a moral world is set forth with real depth, ability and literary charm.

Back to Creation. By Harold W. Clark. Pacific Union College Press, Angwin, Calif.

It would be well if all interested persons, evolutionists and anti-evolutionists alike, would read this cogently presented thesis. The author is the Professor of Biological Science in Pacific Union College, Angwin, California. As a teacher of science, it may be presumed that he has carefully studied the scientific phases of the subjects he handles in this volume. According to his own statement, the book is "a defense of the scientific accuracy of the doctrine of special creation, and a plea for a return to the literal interpretation of the Genesis record of creation as opposed to the theory of evolution." But it must not be supposed that

her processes that evolution has many a joint in its armor; that many missing links are still missing; that the causes assigned by the advocates of evolution are not adequate to produce the varied phenomena of the universe. His first chapter, "The Earth Speaks to the Evolutionist," ought to be read by everybody. The author, while not dogmatic on the matter, is an advocate of "The New Catastrophism," and it seems to us that he makes his case clear that many things on the earth can be explained only on the hypothesis of great upheavals and inundations, whether they occurred at the time of the Noachian deluge or not. The arguments from biology certainly upset the theory of spontaneous generation and the transmutation of types, while the outstanding facts seem to find their only adequate explanation on the presumption of special divine creation. The book is so convincing that we are tempted to make many quotations from it, but time and space prevent. We must content our readers with only one sample. The evolutionists hold that at some time in the remote past a water animal, that is, a fish, developed into a land animal. On this subject Professor Clark says: "Let us imagine a lung-fish struggling for existence in a lake that is drying up. This particular fish surely does not become a land animal; but does it spend a life time struggling? Does it flop on, until its eggs are laid in order to impart to them the power of developing toward the ideal animal that will be able to endure the situation? Or do the newly hatched fishes spend their time thus hopelessly fighting for better opportunity?" Thus all we need to do is to try to envisage the supposed evolutionary process in order to see how hopeless and impossible it is.

The Beginnings of Man. By E. O. James, Ph.D. F.S.A. Doubleday, Doran & Co., Garden City, N. Y. \$2.50.

From advertisements sent out we were led to believe that this book was an impartial essay, the author appeals to the Bible as authority in a minatory way or in the *ex cathedra* temper. No; he goes into a technically scientific examination of the claims of the evolutionary theory, and proves from a direct study of nature and showing that real science is fully in accord with true religion. So we purchased the book with the hope that we could recommend it to our readers. But we find it to be of the usual, not to say commonplace, type. The author is more anxious to establish the hypothesis of evolution than to do anything else; much more anxious to do that than to advocate a full-toned religion that will satisfy all the needs of mankind.

The frontispiece is occupied by the fanciful and traditional genealogical tree of the evolutionists, and professes to give the ancestry of man. This imaginary tree is so different from any tree that was ever seen on the earth that a tyro in science ought to see that it does not agree with the testimony of nature when one studies her just as she is. No one has ever even seen a tree that bore apples, pears, peaches and blackhaws, to say nothing of a tree that bears insectivora, mollusks, shrews, lemurs, oranges, gibbons, apes, chimpanzees, gorillas and human beings. No one has ever seen or known one of these species developing into another. No one has ever known them to interbreed. So often has this fictitious tree been exposed to scientific scrutiny and pronounced a failure that we hardly thought any person in the year 1929 would have the presumption to represent it as a reality. The author's arguments for evolution are of the usual kind—nothing new that we could detect. Of course, wherever the Biblical teaching is opposed to evolution, the Bible must step gently aside and give the right of way to the theory. The kind of religion with which the author's science agrees is a pale kind of theism, but is miles away from the religion of Christ and the Bible. The author's book list is all on one side. If he has ever read any book on the other side of evolution, he gives no gesture.

The Case for Christianity. By Clement F. Rogers, M.A. Harper & Brothers, Ltd., New York and London. \$3.00.

It is truly gratifying to note that this great publishing firm, Harper & Brothers, have put their imprimatur on this strong evangelical apologetic. Some time ago they did the same for another thoroughly evangelical work, that of Professor John L. Campbell, D. D., entitled *The Bible Under Fire*, which we recommended in this department of the CHAMPION. We greatly regret to report that Dr. Campbell has since died, but we believe that he has gone to a good reward, and that his testimony for historic Christianity will continue to bear rich fruit for the kingdom of God. Coming back to Professor Rogers' treatise, we are glad to give it our hearty commendation. It is just possible that in a few places he yields more than necessary to the evolution theory, but it is the only place in the book where his thinking is not quite clear. While his style is simple and lucid, and is well adapted for the general reader, as well as for the more technical investigator, yet the many footnote references to learned works, giving author, title and page,

indicate that he is a first-class scholar. Not only does he cite the authors, but makes from them abundant quotations, sometimes quite lengthy, to prove that his testimony agrees with theirs. Professor Rogers is well known as the author of several effective works of an apologetic order, namely, *Question Time in Hyde Park*, *Lectures in Hyde Park*, and *Why Men Believe*. Like several other eminent scholars of a practical turn of mind, he goes out into Hyde Park, London, on Sundays and holidays and listens to the objections of unbelievers and replies to them. This truly cogent and timely book is a development of the replies he has made to the popular and more profound difficulties that his questioners have raised from time to time. In addition, he answers many objections raised by some of the more scholarly set in the books they have published. In Appendix III he analyzes acutely some of the "samples" of the reasoning and incorrect statements of leading British rationalists, and shows how often their views are based on misinformation. We regard this book as one of the ablest treatises that has come from the press within the last half dozen years. You should get it by all means.

The Bible Readers' Life of Christ. By Byron Hoover DeMent, Th.D., D.D., LL.D. Fleming H. Revell Company, New York, Chicago, London and Edinburgh. \$2.50.

Well, fellow-teachers, instead of using for a textbook one of those liberalistic lives of Christ, which simply stirs doubts and leads to useless debate, why not adopt this work, which gives the real biography of our Lord? In his preface the author says: "The book is the result of a lifelong interest in the gospel records, which are accepted at face value as the divine portrayal of the character and ministry of Jesus of Nazareth." That is the kind of text that is needed today for our Christian colleges and seminaries. As the teacher goes along in the narrative, he can explain, when necessary, some of the critical questions that will arise; for his students will want to know how to answer them. The purpose of this work is to present "an interpretative account of the words and works of Jesus based upon the gospel harmony." The material is all well classified, and the events are given as far as possible in their chronological order. Dr. DeMent is Professor of New Testament Exposition and Bible Doctrines in the Baptist Bible Institute, New Orleans, La. We commend it as the work that ought to be used in colleges and Bible schools which include in their curriculum the life of Christ. The style of the writing is simple,

lucid and interesting. It is just as good for general reading and home use as it is for textbook purposes.

Biblical Archeology (third edition revised). By L. Berkhof, B.D. Smither Book Company, 513 Eastern Avenue, S. E., Grand Rapids, Mich. \$1.75 net.

A vast amount of information is packed in this book, and in many ways it would make a good textbook. It presents the geography of Palestine and the surrounding Gentile lands, and also represents them by well-made maps. The second part of the work deals with the secular life, including social and civil relations, of the people of Bible times. The author then treats of the religious life of the people before the giving of the law, under the law and in the post-exilic church. The book is a valuable compend and contains much material that is confirmatory of the Holy Scriptures. Yet we feel that the author's work lacks a very important element. In his preface he says that he has omitted all disputed subjects. But he has carried this pacific temper to an extreme, and has therefore failed to present those vital facts of archeology that directly confirm the Bible as a correct and historical record. He says nothing about the Code of Hammurabi, the War of the Kings, the Tel el Amarna Tablets, the discovery of the Hittite kingdom, the findings of Naville and Kyle at Pithom, the recent illuminating explorations of Kyle and Bishop Du Bose. In the bibliography we find no mention of such archeologists as Sayce, Naville, Ramsay, Ira M. Price, Coburn and Kyle. The book is to be criticised, not for what it contains, but for the many important confirmatory facts that it omits. We believe that Dr. J. A. Huffman's recent book, *Voices from Rocks and Dust Heaps* (reviewed in a previous number of this journal), is a more helpful book for strengthening faith.

The Assurance of Faith. By L. Berkhof, B.D. Smither Book Company, Grand Rapids, Mich. 75 cents.

The grounds of the assurance of faith are set forth in this book in a most satisfactory way. We are glad that the author takes the solid evangelical position that without full confidence in the Bible as the veritable Word of God there can be no real assurance of faith; because then everything is in the land of mist, and all the best men can do is to *hope* that they may at some time and in some way be saved. However, our author rightly holds that the mere objective statements of the Bible must be supplemented by the inner experience of

their truth by the Holy Spirit. Hence he recognizes the witness of the Holy Spirit in the soul of man in order that he may have the positive assurance of truth, pardon and salvation. We would say that, when one has had the assurance through faith that Christ is the Saviour, and that the Bible is the Word of God, then he surely must know from the assurances of God in the Bible that he is saved both for time and eternity. The historical data in Dr. Berkhof's book are of much informing value. His criticisms of certain modernistic views are well taken. Of course, he uses the doctrine of election to make good the assurance of faith, but we do not think that he urges it to an extreme.

Japan, the Air Menace of the Pacific. By Colonel W. Jefferson Davis. The Christopher Publishing Company, 114 Columbus Ave., Boston, Mass. \$2.00.

We recognize the importance of this book for diplomats, statesmen and wide-awake American citizens generally. However, we do not feel competent either to endorse or to criticise it. The author, while he cherishes no enmity toward the Japanese people and their government, still feels that the Island Empire may be a real peril to our American interests. He shows how the Japanese diplomats have shrewdly managed to secure a decided advantage over the United States and other countries should a war ever occur. It would be almost impossible for the United States to save her Pacific possessions, namely, the Hawaiian Islands, the Philippines and the fortified Island of Guam. From Hawaii to Guam there stretch nearly 3,500 miles, and yet between the two points our country has not a single fueling station. Besides, Japan has a wonderful equipment of airplanes which are ready for action at any moment. While the book deals with matters that are not in our line of our special investigation, yet our reading of it convinces us that the American people should consider it and thus be posted as to the real situation. However, our author rightly advocates the need of keeping and cultivating good will between our country and Japan. Everything possible should be done to avoid a rupture between the two governments.

Christian Education. By J. Brederveld. Translated by two members of the Faculty of Calvin College. Smither Book Company, Grand Rapids, Mich. \$1.75.

From the title-page and preface of this book we learn that it is a summary and critical discussion of Dr. Herman Bavinck's pedagogical principles. The book was originally written in

Dutch, and of course may be had in that language; but it has been smoothly translated into English as above indicated. Dr. Bavinck was a great theologian and teacher. His pedagogical principles are certainly worth studying by educators in all countries. Some matters in the original book that are relevant only to the special needs of Holland have been omitted from the English edition; but the broad general principles laid down by Dr. Bavinck and his interpreter are pertinent to our educational needs right here in America. The author sometimes ventures to criticise Bavinck, but it strikes us that his own views are not as clear and definite as those that he seeks to modify. Of course, Dr. Bavinck, as a sincere and earnest evangelical Christian, could do no less than advocate Christian pedagogy; but he adduces sound reasons why the nations of the world need that kind of teaching.

The Way Out. Published by the Pacific Garden Mission, 650 South Street, Chicago, Ill.

This book is published in commemoration of the fiftieth anniversary of the founding of the wonderful Pacific Garden Mission. It was founded in 1877, and this booklet tells us that it has never been closed one night in fifty years. Its motto is, "Everlastingly at it." This memorial volume has not been written to glorify any person except the Lord Jesus Christ. It narrates many marvelous conversions, showing that "the Lord's hand is not shortened," and the writer declares that none of the stories are fictitious or in any way exaggerated. "There is not the least touch of imagination." We can readily believe it, for we have come into direct contact with many monuments of the transforming power of God through faith in Jesus Christ. The superintendent, Mr. Walter G. Taylor, writes us that he would like to place a few hundred copies of this booklet, free of charge, in the hands of as many struggling preachers. Address him in care of the mission as above.

The Incense of Prayer. By Rev. Benjamin H. Spalink. Smitter Book Company, Grand Rapids, Mich. \$1.25.

Of the many books on the subject of prayer, this is one of the best. The author draws his material from the Bible, and therefore does not rely upon his own wisdom, and is thoroughly evangelical. He does not indulge in useless speculation, or try to solve difficult problems—except in the chapter on "Prayer and Providence," which he explains in a very satisfactory way. God does not need to change His plans to answer prayer, because from the

beginning He included prayer in His plan. Two excellent chapters are devoted to the question, "How to Pray." Other fertile chapters are: "Praying in the Spirit," "Hindrances to Prayer," "Intercessory Prayer," "When to Pray," "Answers to Prayer." The author's style is as simple as it is chaste. He makes many valuable suggestions that will help to deepen the prayer life.

Simon the Cross-Bearer. By P. Whitwell Wilson. Fleming H. Revell Company, New York, Chicago, London and Edinburgh. 60 cents.

Simon of Cyrene was what we would call one of "the minor characters of the Bible." He was the man who carried the cross of Christ up *Via Dolorosa* (the Street of Sorrow) on the day of our Lord's crucifixion. Mr. Wilson, so well known by his two books, *The Christ We Forget* and *The Vision We Forget*, has drawn a vivid picture of this man and his career. Perhaps there has been recourse to the spiritual imagination in drawing the picture, but it certainly is illuminating. After the crucifixion the Cyrenians appear on the scene of Christianity's progress more than once, among the places being Jerusalem at Pentecost and Antioch when the apostles reached that city. Perhaps Simon, the cross-bearer, had close association with the Christians who came from Cyrene. The author adduces many beautiful thoughts and lessons from the brief story of Simon, the humble bearer of Christ's cross.

Life in His Name. By Samuel M. Miller, D.D. Augustana Book Concern, Rock Island, Ill. \$1.00.

The well-beloved author of this book is the Dean of the Lutheran Bible Institute, St. Paul, Minn., a Bible school that is doing a vast amount of good. Dr. Miller's book is intended to edify and build up the spiritual life. It consists of "meditations on Christian experiences based on the Gospel by John." The statements in that gospel that relate to the Christian's life in God and Christ are severally cited and the thought in each case developed. It is a very helpful book, and belongs to the same class of devotional books as those written by Rosenius, Halesby and Andrew Murray.

Pioneering with Christ in the Sudan. By Johanna Veenstra. Smitter Book Company, Grand Rapids, Mich. \$2.00.

Turn now to a vivid narrative written in so simple a style that it almost reads itself. Without any pretension to literary polish, Miss Veenstra has mastered the fine art of lucid and attractive writing. She tells the story of her experiences in one of the darkest regions of Africa,

namely, the southern part of the Sudan, where she met with many people who had never heard about Christ until she told them the story. Her narrative needs no added exhortation; it makes its own plea for sending the gospel to heathen people to relieve them of their terrible fear and depressing superstitions and their immoral practices. By actual contact with the people she has proved the power of the gospel to transform lives even in the midst of the surrounding pagan darkness. Besides telling much about her experiences in direct missionary work, its obstacles and triumphs, she describes the country, the natural history of her surroundings, and the unique customs and ideas of the people. If you begin to read her story, you will want to lay aside all other reading until you have finished this one. The author is a missionary of the Christian Reformed Church.

Additional Book Notes

We have no desire to involve the BIBLE CHAMPION in any controversy over the problems connected with the second coming of Christ. In consultation with the publisher and editor-in-chief of this magazine, it was agreed that its primary purpose is not to enter into any disputes among Christians who are evangelical, but who differ sincerely in their interpretation of certain Biblical passages. Its purpose is to uphold with utmost vigor the complete inspiration of the Holy Scriptures, the full integrity of the Christian system of truth and salvation, all the basic doctrines regarding the person and work of our Lord, and the need of regeneration and spiritual enlightenment in order to be saved and to experience the things of God's kingdom. Another purpose is to clarify as far as possible the relation of the Bible and science, and to show that wherever the two come together, there is no conflict, but the most beautiful agreement. We welcome contributions which show that the Bible and science agree; also articles which point out the scientific inadequacy of the theory of evolution, especially if any one has anything new to offer on the subject—anything that has not been said before in our columns.

The way to get a good book is just to send for it at once. That is what we recommend our readers to do in order to get the pamphlet called *The Riley-Smith Debate*. Just send 25 cents to Mrs. Ardell Look, 1020 Harmon Place, Minneapolis, Minn. It contains the discussion that took place between Dr. William B. Riley, the outstanding Fundamentalist, and

Charles Smith, the head of the American Association for the Advancement of Atheism, shortly before the vote against evolution was taken in Arkansas. Here you will see the advocates of evolution and anti-evolution pitted against each other in a most vigorous way. Both the debaters used some stinging language. We believe that Dr. Riley had the best of the contest, and that on scientific ground, for the challenge to give a single instance of the transformation of one species into another was not and could not be accepted by his opponent. The pamphlet makes spicy reading.

In this number of the CHAMPION we gladly give space to Dr. Dyson Hague's discriminating review of the *New Biblical Commentary* edited by Dr. Charles Gore. Several reviewers in supposedly orthodox magazines have, greatly to our surprise and regret, given this rationalistic work an almost unqualified endorsement. Do not our evangelical scholars read books discriminatingly? Or are they afraid that they may be put down as "unscholarly" if they do not toady to the current liberalistic vogue. We hope that many people will read Canon Hague's scholarly review. As antidotes to the dissecting commentaries of Peake and Gore, we call our readers' attention to A. H. Finn's masterly work, *The Unity of the Pentateuch*; also to the following: J. S. Griffith's *The Problem of Deuteronomy*, and William Turnbull Piltner's *The Pentateuch: A Historical Record*. All these books may be secured from Marshall Brothers, Ltd., 24-25 Paternoster Row, London, E. C. 4, England.

One fatal deficiency with such liberalistic critics as those who have written the above-named commentaries is this: They fail to distinguish between what the people of Israel thought and did and what God revealed to them and taught them through their divinely inspired prophets. The people themselves often had crude and wrong ideas; they often perpetrated wrong deeds; they even fell into idolatry again and again. But such matters should not be attributed to Jehovah, their God, for He always taught the principles of truth and righteousness and rebuked the sins and corrected the errors of the people. You cannot point to a single sinful practice or conception of the people of Israel that is not corrected somewhere by the inspired writers of the Bible.

In the section devoted to "Reviews of Recent Books" a favorable notice is given to Professor Clement F. Rogers' new book, *The Case for Christianity*, published by Harper & Brothers. We wish to quote from it something very sig-

nificant: "Or take the story of Krishna, which is sometimes asserted to be analogous to that of Christ. Here we find the same lack of any real parallel. He was the eighth son of his father and mother. The king, supposed to be like Herod, was his uncle. He was hidden among the shepherds, it is true; but most people are shepherds in a pastoral country; while Christ took refuge in a foreign land without being dressed as a girl (as was Krishna), and grew up at Nazareth in a carpenter shop. Krishna had many wives, who were burned with his body on the pyre, and as a youth amused himself by hiding the clothes of the shepherd girls while they were bathing to enjoy their embarrassment when they returned. Not a very close parallel, I think, to the gospel story!" Now, will the critics please let that soak in?

In the interest of truth we cite another quotation from Professor Rogers' valuable book (pp. 93-95): "There is no evidence of borrowing by the early church forthcoming. Apart from the entirely different character of the account of the Annunciation (of the angel to Mary) and the legend of Semele and Zeus that is so often quoted as a parallel—the story can be found in any dictionary of classical antiquity—these stories were well known to the early Christians, and they detested them. The better pagans were ashamed of them. The Christian apologists held them up to scorn and ridicule. Men like Tertullian quoted them as arguments against the old (pagan) beliefs. They were not in the least likely to borrow." In footnotes Dr. Rogers cites and quotes the following authorities in confirmation of his statements: Harnack, W. R. Matthews, Smith (author of the *Classical Dictionary*), Sir William Ramsay, H. M. Gwatkin and Tertullian (his *Apology*). It would be well for the radical critics to read more extensively.

Here is a quotation from an old author, but we put it in modern English: "I had rather believe all the fables in the *Legend* and the *Talmud* and the *Alcoran* than that this universal frame is without a Mind." Who said that? Francis Bacon. You can read it and much more in his essay on "Atheism." Bacon is generally regarded as the father of the scientific method—the inductive method over against the method of deduction and speculation. It might be well for the atheists of our day to remember Lord Bacon's inductions from a careful study of the universe and of man.

In his vital book, *The Riddle of Life*, by Bishop Neville S. Talbot, D.D., the author teaches that without the special revelation

given in the Bible, no one can explain the presence and mystery of pain in this world. The fact of evil can be explained only on the basis of having a diabolical source. Dr. Talbot maintains that this was the teaching of both Christ and Paul. We quote from the book (speaking of Christ): "He was fully aware that, counter to the kingdom of God which He came to establish, there stands another kingdom, an alien intruder, the kingdom of Satan." We are glad for this evangelical testimony from so excellent a scholar.

From Eyre & Spottiswoode, Ltd., 1 Printer Street, London, E. C. 4, comes the fourth edition of Dr. E. W. Bullinger's booklet, *The Mystery*, which presents the author's latest views on the subject. He analyzes the Greek word *mysterion*, and shows that it does not carry the meaning of our English word "mystery," which means something that has never been revealed or explained. The Greek word means a secret, but not a secret that has never been divulged. The author's view is that "the great mystery" referred to in such passages as Col. 1:25-27, Rom. 16:25,26 and Eph. 3:1-11 means the church, composed of Jews and Gentiles, which is called "the body of Christ." Paul calls this "the mystery," but it is the mystery (secret) which "now is made manifest to His saints." We believe that the author is correct in his interpretation of the Greek word *mysterion*. However, this is not saying that there are not many mysteries, in the English sense of the term, in Christianity as well as in everything else. These come under the head of Paul's saying, "Now we see through a glass darkly." The booklet is one shilling net.

A second copy of the sketch of Bishop Baldwin's life by our friend, Dr. Dyson Hague, has come to hand. We are glad to call attention a second time to this valuable biography. Bishop Baldwin's consecration, his fearlessness of spirit, his kindly disposition, his stalwart adherence to Biblical and historic Christianity—all make him a good example for both the clergy and laity of today. This booklet may be bought of the Evangelical publishers, Toronto, Canada.

We have received a copy of Albert L. Vail's *The Itinerary of Jesus Reviewed*, published by The Judson Press, Philadelphia, Pa. It is certainly worth reading. The author adopts the best harmony of the gospels that he can find by original study, and then follows the journeys of Jesus in a very interesting narrative.

That evangelical firm, Loizeaux Brothers, 1 East 13th Street, New York, have issued a reprint of Bishop Strossmayer's heroic speech

in the Vatican Council of 1870. It is remarkable that this bishop was able to deliver such an address at a Vatican council, in the presence of the pope and the legates of the church of Rome. He entered into an elaborate argument from Scripture and history to prove that St. Peter was not appointed by Christ or the apostolic church as the vicar of Christ on earth. His speech was a direct attack on the papacy itself. It is true, he was frequently interrupted by angry cries, "Down from the pulpit! Shut the mouth of the heretic! Anathema to the apostate!" But he bravely continued to the end. We do not know what happened after he had finished his address, as only his argument is given in this eye-opening tract. The price is six cents.

From the same publishers, Loizeaux Brothers, we have received a most valuable pamphlet containing two articles. The first is entitled, "What the Bible Says About Itself," by P. Van Winkle, M.D., and the second, "The Wonder of the Book," by our friend, Professor Dyson Hague, M.A. In these articles abundant proof is given that such a book as the Bible could have come only from a divine source. Its high and holy teaching, its wonderful unity, and many other "infallible proofs" point clearly to the fact that the book could not have been concocted by mere human genius. Get the booklet and see for yourself. Price 12 cents.

In view of the continued and copious flow of books from the destructive school of Biblical criticism, notably Peake's and Gore's commentaries (the former issued eight years ago, the latter fresh from the press), it may be well to quote what that great scholar, Dr. Adolph Saphir, said about the authorship of Deuteronomy: "A man might as plausibly say that the Epistle to the Galatians was written by Luther as that, as many say now-a-days, Deuteronomy was written centuries after Moses." Dr. Saphir says this in his great and useful book, *The Divine Unity of Scripture* (p. 154). These words, although written forty years ago, hold good today. There is no more evidence of the soundness of the position of the ultra Biblical critics today than there was forty years ago.

In proof of the above assertion regarding the Mosaic authorship of Deuteronomy, read an article in the new theological magazine, *The Evangelical Quarterly*, by the Rev. A. P. Gold-Levin, LL.D., Litt., F.R.G.S., entitled "Deuteronomy—Whence and Why." It surely gives the ultra critics their solar plexus blow. The above-named magazine is published by James Clarke & Company, Ltd., London and Edin-

burgh, and is edited by those two staunch and able evangelical scholars, Professors John R. Mackay, D.D., and Donald Maclean, D.D. Its sub-title is, "A Theological Review, International in Scope and Outlook, in Defense of the Historical Christian Faith." The first number has reached our desk. It is packed with salient and competent articles, and its trenchant reviews of recent liberalistic books are invaluable to the man who wants to keep posted. Among the American contributors to this magazine we note the names of Drs. Caspar Wister Hodge, J. Gresham Machen and Robert Dick Wilson. The name of Professor Floyd E. Hamilton, of Korea, also occurs in the list of prospective writers.

Among the splendid articles in the magazine just mentioned we are impressed with the one on Deuteronomy. Referring to the contention of the critics that this book was forged in the days of Manasseh or Josiah in order to promote a religious revival, the author exclaims with righteous indignation: "Mark it well: a literary forgery and a religious revival! What strange companions, to be sure, in the household of 'true religion and undefiled!'"

Further on in his article Dr. Gold-Levin says: "It is an historical fact, for instance, that none of the Hebrew books published by Jews under assumed names . . . were included in the canon of the Old Testament. May not one reason for that be that the Hebrew compilers of the Old Testament felt that it was not morally right to include these books, on the very ground of the irregularity of their authorship?"

A critical review of Bishop Charles Gore's *New Commentary* occurs in the magazine referred to in the previous paragraphs. To indicate the lack of clear moral insight that marks modernistic advocates, we cite what the writer of the commentary on Deuteronomy says, namely, that "the Deuteronomic writer . . . does not do anything unjustifiable and unfair in putting these speeches into the mouth of Moses." This statement is indicative of ethical blindness. Writers of the said commentary made such statements as these: "the records of Genesis are to a large extent legendary in character;" "the patriarchal stories are personifications of tribal movements;" "the Hebrew traditions have telescoped the history of centuries into the lives of four generations of patriarchs;" the book of Leviticus was composed by "a school of writers" from 597 B. C. to 444 B. C. Under such handling, what becomes of the divine inspiration and authority of Holy Writ?

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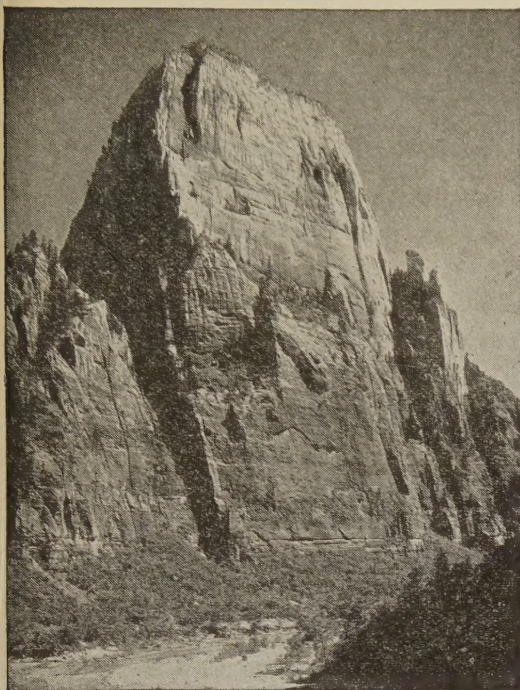
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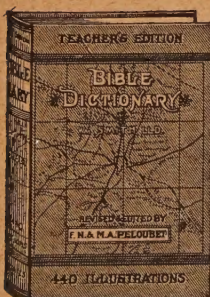
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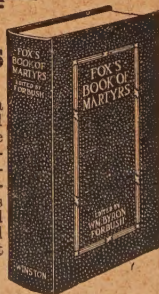
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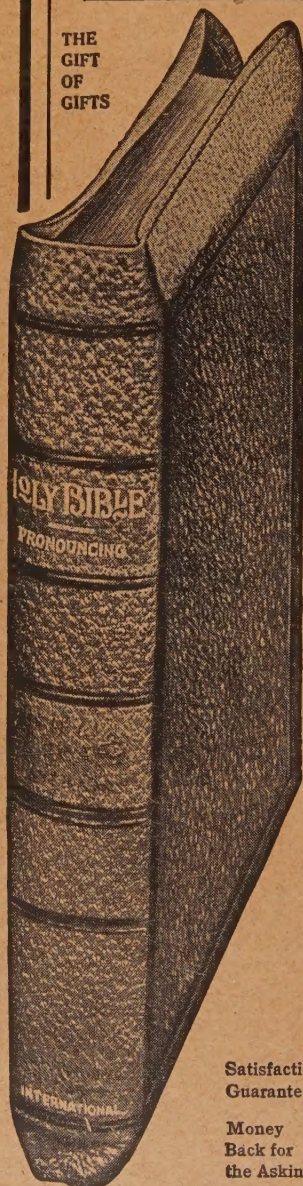
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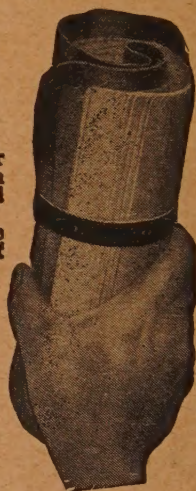
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